

# Christian Courier

52nd Year of Publication

October 18, 1996/No. 2504

*A Reformed Weekly*

## International adoptions offer another avenue of hope

Jeff Hoogendoorn

VICTORIA and MONTREAL — For Rob and Jan Calnan of Victoria, B.C., deciding to have a third child was no easy decision. There were so many things to consider — so many plans to be put into action. Can we afford another child? Is the house big enough? Where will the baby sleep? How will the girls feel about it?

Then there were the non-standard issues to mull over. How long will it take? What, not the usual nine months? Where will we go to get him or her? Not the maternity ward? Do we want a girl or a boy? You mean we have a choice? And how old

a child do we want? Don't they all come late model? Of course Rob and Jan were talking about adoption. In particular, international adoption.

International adoption has become an increasingly popular option in the last 10 years. And various countries have enjoyed their 15 minutes of fame only to be upstaged by another country offering hope to thousands of would-be parents. The countries with the most press space include Romania, Russia, Haiti, and now China.

Getting to the point of adoption is tough. For most couples, grappling with the adoption decision comes after years of

endeavoring to have their own children. Thus the whole issue of adoption is often hounded with memories of disappointments, fears, loss and angst.

Rob and Jan adopted their first two children from within Canada. Deciding to adopt internationally for their third made sense. Realistically, they would not be offered another child through Social Services because they already had children.

Furthermore, Canadian and American adoptions are typically drawn-out processes lasting five years or more. With international adoptions, waiting times dramatically drop to anywhere

See NOT ALL page 3...



Rob, Nathan, Courtney and Meaghan Calnan visit a petting zoo.

## Seafarers get gospel after telephone and refreshments

Bert Witvoet

MONTREAL — The number of ships visiting Montreal harbor may be down, but the number of seafarers dropping in at the Seafarer's Centre is up.

Assistant chaplain Gary Van

Leeuwen, who works alongside Michael Winnowski, the centre's director, doesn't know why there are fewer tramps this year (tramps are ships that deliver and pick up cargo as they move from port to port, as opposed to

liners that move on a regular course). But he knows that the centre receives over a 1,000 visits every month.

"We're becoming well-known and well-thought of throughout the world," says Van Leeuwen,

who hails from Listowel, Ont., and is doing an internship as a seminary student. "Seafarers, even Hindus, tell us that they like our service."

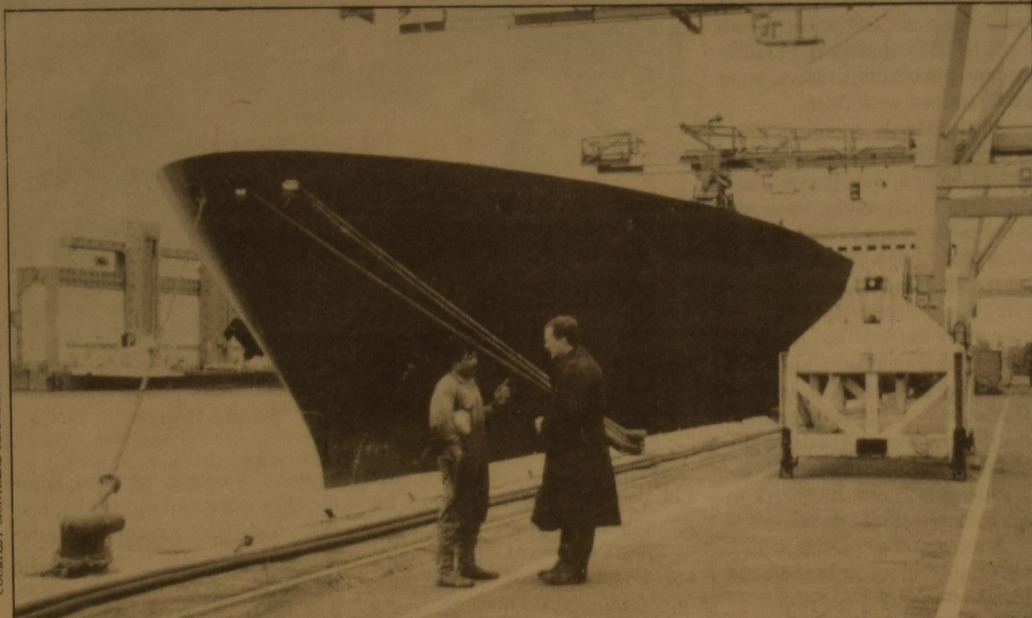
Now before anyone thinks that by service the seafarers mean "church service," Van Leeuwen admits that the real reason for sailors dropping in is often the use of individual international phone service. The monthly bill at the centre is between \$5000 and \$6000, which the visitors pay in advance, of course. The centre also offers a

small store besides Christian literature and Bibles.

On a Sunday evening, a little bus picks up the seafarers from their ships between 5:30 and 7:30 p.m. and brings them to the centre. (On Sunday night of September 15, 56 seafarers of eight or nine different nationalities came to the centre.) The evening closes around 10 p.m. with devotions.

The four major ethnic groups represented on ships visiting the Montreal harbor are Filipino,

See MONTREAL page 2...



Montreal Seafarer's Centre director Michael Winnowski chats with Rodante Poncejan, bosun of the "OOCL Bravery."

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## News

# Vancouver mission mostly ecumenical for CRC chaplain

Bert Witvoet

VANCOUVER — Simon Wolfert, Christian Reformed Chaplain in the Vancouver ports, says that there is no decline in shipping on the west coast and that he is plenty busy, visiting a 100 ships a month.

Wolfert shares the task of ministering to seafarers with several other chaplains at the ecumenical Flying Angel Club, which is owned by the Anglican Church. With a part-time assistant, and Catholic, Anglican and Presbyterian colleagues, he distributes material, listens to people's stories, shows Christ's compassion, as well as brings the Good News.

Wolfert likes the ecumenical approach. In fact, he is willing to re-examine the way the CRC does missions. "Why do CRC people always want to teach?" he asks. "Henry Nouwen calls

us to be wounded healers, but we must also be wounded teachers, people who are willing to listen to and learn from others." The ecumenical setting makes this possible.

## Less than ecumenical

There are two other ministries to seafarers in the Vancouver ports: one an extreme Pentecostal mission and the other an evangelical outreach run by a Dutch fellow called Teus Kappers. Neither one of these ministries would be comfortable with what he and his colleagues are doing, says Wolfert, because the Flying Angel Club allows smoking, sells beer and provides a kind of folk dancing. In addition, the presence of a Roman Catholic chaplain is considered offensive.

Wolfert does not like the competitive nature of the three mis-

sion outreaches and seeks to become a bridge. He believes there is a place for the more other-worldly approach of the other two missions, and looks upon the lack of co-operation as "mutual deprivation."

"Every person is a crooked stick," he says. "Together we are a little less crooked."

## Job on the line

Wolfert displays humility and openness in other ways as well. On September 18, he invited the entire Classis British Columbia North-west to the Flying Angel Club. He laid his own job on the line by asking members of classis why their most expensive contribution to this ecumenical effort should be a person who is Caucasian, male and ordained, like all of the other chaplains at the Flying Angel Club.

More and more ships have women on board, says Wolfert, and some 90 different nationalities visit Canadian ports. Besides, Vancouver is ethnically among the most diverse cities in the world.

In fact, Wolfert wonders why the CRC has hung onto its Dutch ethnicity as long as it has. He says, "Ethnicity is a legitimate description of a Christian community only for a time. After that, it has to become inclusive." He would also like to see Home Missions appeal to

more than Caucasians in its church planting efforts.

Wolfert comes by his cosmopolitan interest honestly: born in the Netherlands, he works in Canada, is an American citizen and has lived for much of his life in South America.

Wolfert is critical of the way chaplains are marginalized in the CRC structures. Chaplains have no voice at ecclesiastical assemblies and, according to him, have no presence in the minds of the support community.

Wolfert tells of a man who was clerk of his church and knew every minister in the denomination. This man's grandson ended up in jail, but he did not realize that his church had a prison chaplain in the area where his grandson was incarcerated.

## Chaplains have low profile

"Chaplains and missionaries are structurally put in the background and yet are given forward positions when it comes to spreading the gospel," says Wolfert. "I never realized how marginalized chaplains were until I became one." He mentions a report from a Dutch colleague in Rotterdam, who said that chaplains are considered flunkies who cannot make it in the

church.

Besides bringing gospel tracts and Bibles to ships, chaplains at the Flying Angel Club also deliver hundreds of magazines. One man from First Christian Reformed Church faithfully picks up boxes and boxes of magazines at the airport because airlines do not always use all the magazines sent to them for use on board.

## Swimsuit entrance

Wolfert tells of a humorous incident on a Chinese ship, which still had a commissar who checked all material coming on board. Wolfert was told by this man that he could not leave his reading material. While talking to the man, Wolfert casually opened one parcel and a few magazines with slippery covers scattered onto the table. The commissar took one look at the swimsuit issue of *Sports Illustrated* and grabbed it. He liked it so much that he allowed Wolfert to leave all his other material, including Bibles.

Wolfert is a firm believer in unexpected turns of events. In fact, he believes that his ministry is not to seafarers but with seafarers. "When a ship comes into port, Christ is already on board," says Wolfert. "We have to be open to the fact that the Spirit is already at work before we even visit."

## NETHERLANDS BAZAAR FOOD PARCELS



A year ago this October, the Dutch-Canadian community gathered at the Netherlands Bazaar to raise money for needy families of Dutch descent across Ontario. During Christmas 1995, the Committee "Netherlands Bazaar" was able to use part of the raised funds to distribute 450 much needed food parcels at a total cost of \$41,000. In addition, \$18,000 was used, this summer, to send 140 disadvantaged children to a summer camp.

If you know of any family of Dutch extraction in Ontario, in extremely difficult financial circumstances, we would appreciate hearing from you before Tuesday, November 19, 1996. We want to surprise them with a food parcel before the festive season begins. Please note that we must know the number of family members, the ages of the children and the reason why they should receive aid. We must also have the name and telephone number of a contact person who can verify this information. All submitted names will be kept in strict confidence.

Forward all letters to:  
Committee "Netherlands Bazaar"  
Attention: Mrs. G. Spaans  
15 Pavilion St., Unionville, ON L3R 1N8

The following committee members may also be notified by phone: Ge Spaans (905) 477-1243, Lia de Groot (905) 878-1040, Bets Speelman (416) 742-1172, or Jenny Olthof (416) 282-9228. You can also help by making handicrafts for the next Bazaar to be held next year on Saturday, October 18, 1997.

Please join us once again in this worthwhile endeavour!

Thank you! Committee "Netherlands Bazaar"

— advertisement —

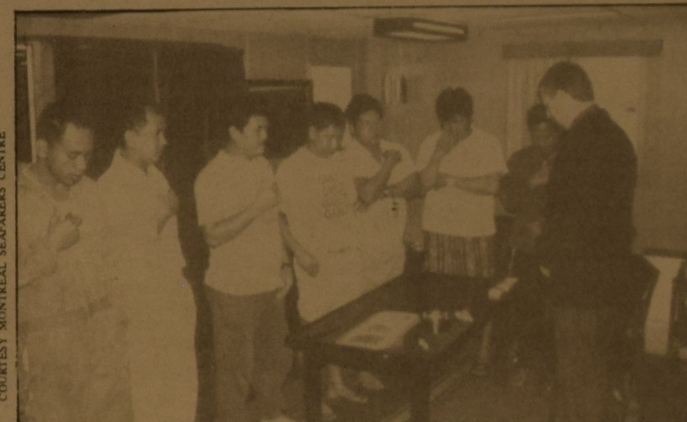
# Montreal seafarers ask for Bibles

... continued from page 1

Indian, Russian and Asian, says Van Leeuwen. But most speak English. This makes it possible for centre workers to have good conversations with them.

Van Leeuwen recalls a few highlights from the summer. A ship called "Spirit Trader" carrying rum had come into the harbor with an all-Filipino crew. When Van Leeuwen boarded the vessel, the chief cook asked him if he was Reformed. The man himself belonged to the Orthodox Presbyterian Church of the Philippines. He was leading a Bible study with another Baptist crewmember. Together they had been instrumental in bringing four other crew members to Christ. The chief cook asked Van Leeuwen for Bibles, which he was able to deliver with the captain's blessing.

The weekend of September 7 a cruise ship called the *Veendam*



Rev. Winnowski prays with seafarers on "Nordic Voyager."

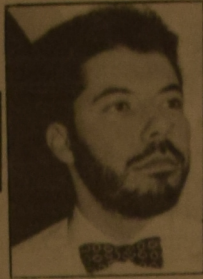
docked in the harbor. Van Leeuwen had been praying for an opportunity to visit crew members on board. Cruise ships are tough to visit. After three hours on board, nothing really happened, says Van Leeuwen.

But when he came back to the

centre, "a couple of guys from the ship were looking for Bibles. We had just received new materials, so we were able to hand out a total of 1000 tracts and 15 to 20 New Testaments. The guys were really excited."



## Politics/News



David T. Koyzis

## No shortcut to peace

While travelling through Israel and the occupied territories last year, our group's maniacal bus driver, Salim, suggested we take a shortcut back to Jerusalem after our day's excursions in southern Judaea by way of the city of Hebron in the West Bank. It was only sometime later we were told by several people more in the know that this was an imprudent thing to do.

Before we made the unscheduled trip, Salim asked whether anyone had a Palestinian flag we could put in the window. This would lessen the possibility of our tourist vehicle becoming the object of local hostility. Unfortunately, none of us had the requested flag, but I had with me a *kaffieh*, the traditional Arab headdress, sporting the distinctive black and white pattern of the Palestine Liberation Organization. This would do, Salim said. He placed the cloth in the front window as a visible sign of goodwill.

### Which version

As he was doing this, my then-fiancee, Nancy, told me that during an earlier visit she knew of someone who had passed through Hebron and "they were selling octopuses there." At least that's what I had heard her to say over the roar of the engines. (To my Greek palate octopus is a real taste treat.) What she had really said was: "They were throwing rocks at buses there." I think I liked the first version better. All the same, we made it safely through without incident and we were probably better off not knowing in advance what might have awaited us there.

Hebron has been a bone of contention between Israel and the PLO for some time. Home of the ancient Tomb of the Patriarchs, a site sacred to both Judaism and Islam, Hebron is an almost wholly Arab city of more than 100,000. Nevertheless, there are also some 450 militant Jewish settlers who are dug in there and refuse to go elsewhere. They see Hebron as their city and will not stand for it being handed over to those they view as the enemy.

Although Israel is committed by the terms of last year's peace accord to end its occupation of Hebron and hand it over to the Palestinian Authority, the current Israeli government is dragging its feet. When the Labor Party's Yitzhak Rabin and Shimon Peres were in power, the hope was still alive that progress could be made on the issue of Hebron. Now, with hardline Likud Prime Minister Benjamin Netanyahu in power, the chances of a quiet transition have lessened considerably. The recent violence over the opening of the archaeological tunnel in Jerusalem's Old City has only worsened the short- and long-term prospects.

### Two choices

Netanyahu and his government would like to reserve recent history and undo the peace accords with the PLO. Harking back to an earlier colonial mentality, they view Hebron and its Arab residents as obstacles to their expansionist ambitions and thus, by their own definition, enemies of Israel.

Two choices lie before the Israeli government. It can either hold on to Hebron and support the settlers, who are violating international law by moving into occupied territory. Such an action risks not only provoking the Palestinians but alienating the rest of the world, including the United States, which otherwise supports Israel. Or it can follow through with the peace accords, leave Hebron, and take a chance on peace with its neighbors and its own Arab residents.

*David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., and has yet to find a bowtie to go with his kaffieh.*

## Not all adoption agencies are honest

... continued from page 1

from months to one and a half years.

Michael and Beth Winnowski of Montreal, Que., decided to forgo the national adoption process for both of their children because time and age were not on their side. In fact, Michael and Beth had earlier resigned themselves to a child-free lifestyle, at least for a set time. But Beth says that seeing pictures of the children in the orphanages in Romania "changed my thinking from me to someone else."

### Risks are real

Not all international adoption agencies are on a level playing field. The Calnans decided to adopt from a Christian organization operating in Haiti. However, they recall doing their homework on a particular agency, an agency about which they had reservations following some initial investigation and contact with "unscrupulous people."

And indeed the risks — both financial and emotional — are very real. Beth Winnowski talks about the time she and Michael lost money to a fraudulent agency: "I remember being very bitter and asking, 'Why, God?' But I thought 'Wait, you'll find out.'"

Not long after, she recalls, the agency was discovered to have been stealing children from their birth parents. Beth and Michael found the reason for their disappointment. They said they wouldn't be able to live with themselves if they thought their child was gained through deceitful means, albeit not their own.

### Racism is a factor

Having a child from a different race will unquestionably bring about unique problems and delicate situations. Rob Calnan recalls: "The first day we brought Nathan home from Haiti, we went to a shopping mall, and this couple approached us and said, 'What you're doing is wrong.' People, simply because of the black and white issue, feel they have the liberty to tell us we're wrong and question our actions. They never questioned the girls' adoptions, nor was it an issue."

We can see that it's not just the parents who have to face some very grown-up issues. For Nathan's sisters, Meaghan and Courtney, "having a black brother has forced them to face the issue of their own adoption.

Blatantly," adds Rob. However, he is quick to point out that the girls' adoptions were never a lock and key secret.

Beth Winnowski feels she may not be so gracious when it comes to dealing with racism and admits that she has not had any problems concerning her children, Lucy and Zoe. Lucy is Eastern European and has white, North American features. Unless people asked, they would have no idea that she was adopted. Zoe has distinctive Chinese features and will thus wear her adoption on her sleeve in a white family. Beth and Michael

accredit the apparent absence of racism to the belief that an ethnically diverse household is not such a big deal in their ethnically diverse Montreal neighborhood.

Getting to the point of adoption is tough. Beth and Michael take comfort in the thought that Jesus himself was adopted by Joseph. And indeed, they say, we are all adopted by God. Beth notes: "You take a woman who, for whatever miserable reason, cannot take care of a child and a couple who has the means to, and this is as much redemption as you can get in this world."

## Steps to international adoption

Jeff Hoogendoorn

1. Ironically, first contact the Social Services Ministry or Department in your particular province or state. They will have information about the various countries from which to adopt. Some things to consider are waiting list length, who may adopt (married or single), what children are available (boys or girls; those with physical or mental disabilities). They will also provide you with the necessary paperwork to fill out for immigration and the national adoption desk.

2. Know that the process is expensive. Expenditures incurred include the home study (see below), medical expenses for the child while still in the orphanage's custody, lawyers, notaries, travel and others. Costs for the entire procedure can range from \$6,000 to upwards of \$30,000. Be sure money is there or negotiate a low-interest adoption loan available through some banks.

3. Decide from which country you want to adopt. Take your time. This decision will affect the rest of your life. Research and talk to friends or others who have adopted from that country. Often there are support groups which meet at least once a year. You can find these groups in adoptive parents' association newsletters in your province or state. Examples of countries from which to adopt include Peru, Columbia, China, Haiti, India, Thailand.

4. You will need to have a home study completed. Private parties cost about \$1,000. If you are not in a hurry, your assigned provincial or state social worker will do one for you gratis (although even this varies between provinces and states). Be aware that home studies are good for only about two years.

5. Contact the local agency representing the orphanage and country from which you have chosen to adopt. Again, check adoptive parents' newsletters for names of agencies.

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## Editorials

# Sometimes the saints forget to be saved

On page 8 of this issue of CC you will find a statement written by Dr. Justin Cooper on behalf of two churches: the Mount Hamilton Christian Reformed Church and the group that separated from it in 1992 — the Hamilton Independent Christian Reformed Church. The "Independents," led by Rev. Raymond Sikkema and the majority of council, left the Christian Reformed denomination over what they consider a liberal trend in the CRC denomination as evidenced, they believe, in the women in office decisions as well as Report 44, a synodical report having to do with the interpretation of Scripture.

Whereas at first the two groups, almost equal in size, were able to come to an amicable agreement about the shared use of the church facilities, the settlement of church property took a nasty turn and resulted in a four-year-long stand-off, marked by bitter accusations being

thrown back and forth, and a number of court cases and civil suits being launched. Today, after far too much money has been spent on legal fees, the two churches have come to an agreement about the settlement of property.

## Four years of frustration

We are very happy with the two church groups about the reached settlement. We thank God for this outcome. But at the same time, we do not think it good to pass over this experience as if it is all a matter of praise and thanksgiving. There ought to be a fair amount of reflection done about the way some leaders of these two churches have conducted themselves over the four years.

Quite a number of scriptural injunctions were broken in the process. 1 Corinthians 6: 1-8 eloquently explains that disputes between Christians should not be settled before the ungodly. "Do you not know that the saints will judge the world...? The very fact that you have lawsuits among you means that you have been completely defeated already. Why not rather be wronged? Why not rather be cheated?" Yet, the leadership of both churches ignored this injunction. They were worried about reputation, entitlement, the other group's faults and the question of who would get what assets.

We are told in Scripture to love our enemies. How much more should we love others who confess the name of Christ? Never mind that there are serious disagreements about each other's positions. The heart of the confession of both churches has to do with the meritorious work of Christ on behalf of sinners. Who can be saved apart from Christ? Who can pull rank on other Christians? A four-year-long stand-off is not a shining example of Christian gratitude and love. Because of the split, some families have broken up and some of these family members are still not talking to each other.

In terms of the assets, which by some were considered a bone of contention, both sides lost. The cost of this feud reportedly exceeded \$200,000. That's bad stewardship.

## Efforts were declined

Several attempts were made by surrounding churches and individuals to solve the crisis. A year and a half ago, John Hultink, the editor of *Christian Renewal* and myself, the editor of *Christian Courier*, wrote a joint letter to the councils of the two warring churches asking them to submit their dispute to an independent panel of Christians in binding arbitration. We suggested a Christian lawyer, a Christian real estate person and a pastor, none of whom would be members of a Reformed denomination. Both of us had been thinking of doing a story on the dispute, but neither one of us relished the task. We would much rather have the two churches

come to a settlement so that we could report on the matter in the happy light of a reconciliation.

Our efforts were kindly declined.

*Christian Renewal* went ahead with the story after it was clear that our suggestion would not be followed. It was a one-sided story that clearly favored Hamilton Independent CRC, although it must be said that it was partly because Mount Hamilton CRC would not consent to an interview. *Christian Courier* decided not to do a story since we could not get both sides of the issue presented.

## The power of prayer

More than a year ago, Rev. John Postuma of Maranatha CRC in nearby York, Ont., invited members of both groups to come to a prayer service. Some members of both groups attended. It proved to be a turning point. Out of this grew a different attitude that led to the formation of a working group of two members from each church. This working group met for a year and was able to hammer out the agreement that was

## Why not rather be wronged? Why not rather be cheated?

signed on September 9 of this year and went into effect midnight September 30, after a promised series of three meetings would be held to clear the air.

The first meeting, moderated by Dr. Justin Cooper of Redeemer College, proved to be sufficient. It offered a sense of relief. Two weeks later, on September 22, the Hamilton area Christian Reformed churches held a service of thanksgiving and remorse in the Mount Hamilton church building.

## Praying for the next step

Yes, we as Reformed communities are happy and thankful that the first level of reconciliation between the two churches has been achieved: an agreement for peaceful co-existence and a settlement of property. That still leaves a second level of reconciliation, it seems to us: the sincere offering of apologies and true reconciliation between individuals and the two churches. Will a joint service of repentance and forgiveness ever come about?

We hope the Holy Spirit of peace and humility will continue his work among these two churches, who have such an important mandate to fulfil in a world that needs suffering servants far more than it needs people who must be proven right. If there is one thing in which the two churches have distinguished themselves, it is that they can serve as a lesson on how not to go one's separate way.

BW

## Christian Courier

Formerly known as Calvinist Contact  
Founded in 1945

An independent weekly that seeks the truth, care and rule of Jesus Christ as it:

- reports on significant happenings in the Christian community and the world;
- expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective;
- provides opportunities for contact and discussion for the Christian community.

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Calvinist Contact Publishing Limited

4-261 Martindale Rd., St. Catharines, ON

L2W 1A1, Canada

Tel: (905) 682-8311; fax: (905) 682-8313



## Letters

# Singles trend not just personal choice

In your editorial of Sept. 20, 1996, you suggest that young people of our denomination, especially the educated, choose to delay marriage out of an inordinate emphasis on career, freedom and lifestyle considerations. As a single member I would like to respond.

As you say, the trend towards fewer marriages, older age at marriage and older mothers is found throughout Canadian

society and in many other parts of the world. The question is to what extent does this trend reflect individual choice?

In spite of the universal expectation and desire of Anne Van Arragon Hutten's panelists to get married, none of them did. Is this a coincidence? I don't think so. I believe it can be explained through bad timing, bad luck and the tremendous social and economic changes being

brought about by the birth pangs of the New Economy.

I say bad timing because this present crop of young adults, also called Generation-X, first came onto the job market during the last recession; bad luck because they come behind the Baby Boomers who occupy so many jobs.

Although none of Anne's panelists mentioned being unemployed, many Generation-

Xers were unable to find jobs when they first graduated. Unemployment is not conducive to dating or starting a family. I think those fortunate to have a job now, in these uncertain times, understandably focus on their careers.

Will the coming of the New Economy improve the job situation? While nobody really knows, we see more and more jobs requiring higher education, shift work, long commutes or relocation, all of which contribute to a sense of alienation and a decreased opportunity to meet members of the opposite sex.

In view of the above I feel there are reasonable grounds to believe that singleness has as much (if not more) to do with

systemic problems as it does with personal choice. My own prediction is that the number of singles in our denomination will continue to grow in the future. A significant number of people will never have a family of their own, and will perhaps also live far from blood relatives. Like people everywhere, they will need to feel connected.

Can the church help? Of course it can. Working out details will take some creative thinking but I suspect it will have a lot to do with fostering those relationships which already sustain singles: extended family, friends, co-workers and roommates.

**Christina Stonehouse**  
Toronto, Ont.

## Crawl the extra inch with a grub

Two items in the Sept. 27, 1996, issue prodded me into a reply. The first, Leonard Verbeek's timely admonition to "Lighten up." I agree! We must learn to laugh at ourselves — take ourselves a little less seriously. Who do we think we are anyway?

The second is the editorial "In praise of wimpy lawn care." A masterpiece. Witvoet vintage of yesteryear. What a delight! An answer to brother Leonard's request.

Not that I agree with your argument. But it did set me to thinking, as any well-written editorial should. You appear to suggest that an environmentally-friendly solution is more Christian and in keeping with the petition "Your Kingdom come," than is the use of the chemical Diazinon.

You write: "I have ordered 10 million nematodes, which are living organisms that will eat grubs." But I read in Isaiah that with the coming of God's Kingdom the lion and the lamb shall lie down together, and the small child shall play on the adders nest. I take that to mean that the nematode and the grub

shall lie down together, too, and that Bert Witvoet will then no longer begrudge the grub its humble abode and simple diet, leaving ten million nematodes to expire after they have eaten their way through his unfortunate grubs. O what cruelty! And all in the name of Kingdom service, too!

My point is that the question you leave us with: "How can I pray 'Your Kingdom come' when I try to stop the Kingdom from coming by using Diazinon?" betrays a flawed, though common enough, argument set forth by many so-called environmentalists. Using a pit-bull rather than a gun to chase someone away may indeed be

more environmentally friendly, but it isn't particularly Christian. Christ tells us to turn the other cheek, and to go two miles when required to go one, and to give your coat to the one who demands your cloak.

As long as we live this side of the realized Kingdom of our God we often have to choose between the lesser of two evils. That will continue to be a complicated business. The use of Diazinon may be the more Christian way to protect your lawn.

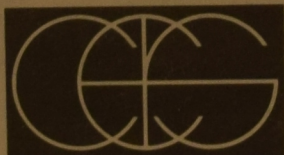
By the way, keep up this kind of editorializing! You made me think.

**Homer Samplonius**  
Edmonton, Alta.

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### Thinkbit

*"The truth that many people never understand, until it is too late, is that the more you try to avoid suffering the more you suffer because smaller and more insignificant things begin to torture you in proportion to your fear of being hurt."*

**Thomas Merton**

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## Christian Courier

An independent weekly with a Reformed perspective. Member of Canadian Church Press and Evangelical Press Association.

**Canada mail:** Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.

**U.S. mail:** Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions:	Canada	U.S.A.
(effective Feb. 1, 1995)	(GST incl.)	(GST free)
one year (44 issues)	\$43.50	\$35.00 U.S.
two years (88 issues)	\$82.00	\$66.00 U.S.
three years (132 issues)	\$123.00	\$99.00 U.S.
overseas one year	\$135 airmail	
	\$85.00 surface mail	

**Advertising deadlines:** display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more details.

(ISSN 1192-3415) Published weekly on Fridays except for March 1, April 12, May 31, June 21, July 26, Aug. 23, Oct. 4 and Dec. 27, by Calvinist Contact Publishing Limited.

All correspondence should be addressed to: 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1, Tel.: 905-682-8311 or fax: 905-682-8313

**PRINTED IN CANADA**

This tabloid contains recycled paper.





## Environment

# American Scientific Affiliation awards The King's professor

EDMONTON — Dr. Harry Spaling, professor of geography and environmental studies at The King's University College in Edmonton, has won a 1996 award for "Caring Research" from the American Scientific Affiliation (ASA). Spaling is a member of the Canadian Scientific and Christian Affiliation (CSCA), sister organization of ASA.

Spaling won first place in the Caring for Creation category for his paper on "Greed, Need or Creed: Land Ethics in the Rural-Urban Fringe of Edmonton, Alberta." The paper was presented at the ASA's 51st annual meeting, held at the University of Toronto, July 26-29.

The ASA award was given to Spaling for investigating the massive annexation of prime farmland by the city of Edmonton in 1981. In particular he studied documents showing the responses to the annexation by two local farm organizations, Earthkeeping (formerly the Christian Farmers Federation of Alberta) and TOPSOIL (acronym for To Please Save Our Irreplaceable Land).

These organizations presented arguments at hearings of the provincial local authorities board before the annexation and at various hearings and meetings of the Edmonton city council afterward. The city's Urban Growth Strategy recognized a need to preserve agricultural uses of annexed land, but only "until needed for urbanization," possibly in two decades. The two organizations argued for a permanent agricultural reserve.

## Land-use ethics

Spaling's award-winning paper examined the ethical basis for making decisions about land and its use. He described three types of land-use ethics.

An *econocentric ethic* is based on economic values such as the maximum dollar return from land. Decisions based on an econocentric ethic inevitably lead to loss of farmland on urban fringes, he said, because farmland is rarely the land use generating the highest economic return.

A *biocentric ethic* values land for its intrinsic worth. It recognizes that all living and non-living entities are of equal value.

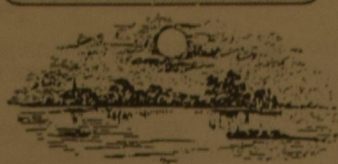
According to this ethic, human use of farmland is legitimate only if humans return something to the land in exchange for its production. This might include farm practices that preserve soil fertility.

A *theocentric land ethic* uses principles and guidelines derived from the Bible. Land is owned, not by humans, but by a divine Creator. Humans are stewards of the land who must enable it to fulfill its divinely created potential. Both Earthkeeping and TOPSOIL based their arguments on a theocentric ethic.

A graduate of the University of Waterloo, Harry Spaling earned a master's degree in environmental science at the University of Calgary and a PhD in geography at the University of Guelph, Ont. Before joining the faculty at The King's University College, he had extensive international experience. He directed a rural development project for the Christian Reformed World Relief Committee in Sierra Leone and evaluated other projects in Bangladesh and Zambia for Canadian and U.S. government organizations. Spaling was also a previous environmental columnist for *Christian Courier*.

The American Scientific Affiliation is a 55-year-old organization of evangelical Christians in scientific work headquartered in Ipswich, Mass. ASA established the annual Caring Research awards in 1993 to foster research that might otherwise be neglected. The awards include a small cash stipend. According to ASA executive director Donald W. Munro, the awards encourage scientists to show in practical ways their love for God's creation, for needy people, and for the scientific enterprise.

## Creation waits...



John Wood

## Betting away our future on an outside chance

The headlines in Alberta recently were telling: "Sunday Gambling, You Can Bet on It." This is simply "a natural progression," we are told by a member of the Gaming & Liquor Commission. It follows the logic first established over a decade ago. There is no basis for excluding gambling parlors from opening just like every other business. But people have twinges of bad conscience over this, even the gamblers! Interviews featured the complaints of the addicted who are now lining up at slots, and who, in a macabre dance, empty their pockets to the benefit of free-enterprise, government debt and, incredibly, charities.

Whatever happened to Sabbath? We now seem to be in the end-game of a long successive process of irrelevancy for this biblical principle. An outmoded, stale concept of Sabbath has replaced this once vital and vibrant concept in our lexicon. In the public square Sabbath has come to represent a narrow, sectarian, mean-spirited cessation of all things pleasurable. It has become functionally irrelevant in a modern society that has freed itself from the tyranny of past legalisms.

But can we escape the Sabbath principle so easily? If it is true that the Sabbath teaching of Scripture is foundational to human society, then we will honor it in our society or pay the consequences. But I wonder if people have rejected the real thing, or only a shop-worn shadow of it.

## Not even giving ourselves a break

Here is what I mean. It isn't surprising that once we fell in love with the magic of modern economic efficiency that it would be unlikely to relinquish its hold on our hearts. Big investments demand big returns. There is no time to quibble about outworn agrarian concepts. The freedom of the city, with so many excellent choices, pushes us to embrace new and untested social theories.

It is said that we can move from a five-day, 40-hour work week to all kinds of flexible schedules. The result is that most of us belong to virtual communities — transient groups where relations briefly come and go. The sports-team parents or the current neighborhood have a typical duration of five to seven years before age, a new job placement, or a better house beckons. There are even virtual church communities via the airways on Sunday.

Now don't misunderstand me. There are tremendous benefits for all of these, and a case can be made for each. My point is that while we have reshaped ourselves to a contemporary lifestyle, we have also lost track of an essential principle for living a fully human life on planet earth.

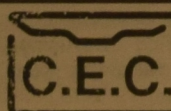
## A Sabbath for nature too

When I look around, I see an economic engine that serves us well. It provides us with enormous benefits. But it does so by ever pushing on the limits of the natural world, and in many ways violating those limits. If we don't give the natural world a rest, why should we give ourselves a rest? "We can," we say, "have it all." If we don't like a viable concept of rest to offer people they will grab at a chimera.

We are like the proverbial guy in free-fall from a high building. On the way past the 20th floor he is heard to say, "So far, so good." Our problem is that we expect a dramatic signal of right or wrong. We expect, even demand, that a catastrophe must occur before we will believe that we are headed in the wrong direction. There is no environmental crisis because birds no longer fall from the sky each day due to polluted air. We don't see dead fish floating on the water, so there isn't a problem. Our catch of fish was steadily increasing off Atlantic Canada, so that must be a signal to build bigger boats.

Scripture calls this kind of shortsighted reasoning "foolish." The earth knows better, Job says, if we will only ask it. And even the birds of the air understand (Jeremiah 8). But we want a simple solution, a quick fix. So it has come to this, a wide-open Sabbath, in every way.

John R. Wood teaches environmental science at The King's University College in Edmonton.



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# ARTS & MEDIA

*Rise with the Sun: Women and Africa*



## Exhibit opens eyes — and minds — to Africa



PHOTO: MADELINE ROBINS

*These women are part of a community self-improvement project that CRWRC supports in Ethiopia.*

### Madeline Wierenga Robins

TORONTO (CRWRC) — In August I received an unexpected invitation from a friend to visit *Rise with the Sun: Women and Africa*. It's an exhibit of African art featuring African women and their work. *Rise with the Sun* is currently on exhibit at Devonian Gardens in Calgary, though I viewed it at the Harbourfront Centre in Toronto. Art authorities from 12 African countries selected the work of 44 artists from Senegal, Mali, Ghana, Ethiopia, Sudan, Kenya, Uganda, Tanzania, Zimbabwe, South Africa, Botswana and Swaziland.

I knew that the Christian Reformed World Relief Committee (CRWRC) and the Mennonite Central Committee (MCC) had supported the exhibit, and I was intrigued to find out more.

Why do Canadians need to learn about women in Africa? To understand why, one must first take a look at the status of women in our world: women make up half of the world's population, perform 67 per cent of the world's working hours, earn only 10 per cent of the world's income, account for two-thirds of the world's illiterate, and own less than one per cent of the world's property (United Nations statistics).

In their relief and develop-

ment work, CRWRC and other agencies know the importance of involving women in finding solutions for the problems of world hunger and poverty. Moreover, improving the lives of women almost always results in immediate benefits for children, since women in developing countries bear a heavy responsibility in caring for children. The participation of women is vital to the success of every community development project that CRWRC and its partners undertake.

It is said that "the women of Africa are the backbone of the continent," and much of the art in *Rise with the Sun* displays

how women make their contributions. There are scenes of women in many traditional activities: walking long distances to fetch water, growing food and cash crops, selling goods in the marketplace; gathering and chopping wood, preparing food; looking after children and the elderly.

The exhibit also provides education on how women are making a difference in ways we don't know much about: women farmers working together to preserve crop diversity, market women using small business loans to set up successful vending operations, the success of women professionals; the grow-

ing role that women are taking to promote peace and reconciliation between races and tribes.

As I walked through the gallery and studied each work, I was impressed by the diversity of creative expressions depicting everyday events, the fluidity of the scenes, the colors and textures and the variety of perspectives from different artists. The images of the women portrayed were proud, happy, joyful, worthy of dignity and respect — a different take on Africa than we usually see in the news. The works were a blend of contemporary and traditional Africa, with a welcome absence of Western interpretation.

### Stereotypes from the news

Our views — and stereotypes — of Africa are often shaped by the bad-news stories that make it on the evening news. We don't often get the chance to see Africa up close through the eyes of Africans. We don't often hear the stories of triumph and courage in the face of adversity. *Rise with the Sun* gave me a

chance to see a different Africa — an opportunity that I think would enrich every Canadian.

*Rise with the Sun: Women and Africa* was sponsored by the Canadian International Development Agency (CIDA) along with a consortium of 17 relief and development organizations, businesses and African Canadian cultural groups from across Canada, with partners in 12 African countries. The project makes an insightful and world-widening experience for individuals, student groups and field trips. You can view it at one of these locations throughout 1996-1997: Devonian Gardens (Calgary), until Oct. 26; Public Library (Canmore, Alta.), early November; High River, Alta., tentatively late November-December; Medicine Hat, Alta., Museum & Art Gallery, Dec. 21-Jan. 26; Surrey, B.C., Art Gallery, Feb. 9-March 31; Museum of Civilization (Ottawa, Ont.), early May-Sept. 1, 1997.

*Madeline Wierenga Robins works for CRWRC Canada.*

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## Dealing with Downsizing

*What factors ought Christians to consider when making decisions involving the potential layoff of employees?*

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Two persons tell how losing their jobs impacted their lives

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Two employers and two union representatives reflect on layoff decisions they've made.

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## Church

## Two feuding churches lay down their arms

ANCASTER, Ont. — Four years ago, a little more than half of the congregation of Mount Hamilton Christian Reformed Church left the CRC denomination and formed their own independent Christian Reformed Church under the leadership of Rev. Raymond Sikkema.

The group felt that the previous synod's decision about women in office (1992) was the straw that broke the conservative camel's back.

At first the two groups were able to arrange joint use of the church facilities. But soon it appeared that they could not agree on how to settle the assets and on who was the real Mount Hamilton CRC mentioned in the incorporation papers. The dispute led to lawsuits and the atmosphere grew poisoned.

Finally, after a productive meeting held on September 9 this year, the two parties reached an agreement and promised to drop all legal suits. The following statement written by Dr. Justin Cooper of Redeemer College, Ancaster, Ont., represents the views of both churches.

(See also editorial in this issue.)

both congregations, made up of those members who had been involved in the dispute.

The agreement, which was the fruit of a four-person negotiating team which worked since June 1995, included four aspects: a settlement of the assets of the church; a withdrawal of the legal claim filed by the Mt. Hamilton CRC and the counterclaim filed by the Hamilton Independent CRC; a guarantee of no further legal action by either side; and provision for joint meetings to bring a sense of resolution.

On September 9, 1996, these delegations met together in what was to have been the first of three joint meetings, the purpose of which was: to continue the process of communication; to contribute to the clarification and some mutual understanding of what happened and why; to contribute to the restoration of respect; and to begin the process of reconciliation and healing.

The delegations were joined by six observers; for Mt. Hamilton CRC: Mr. Bob De Haan,

Rev. John Postuma and Rev. John Zantingh; and for Hamilton Independent CRC: Rev. John Bouwers, Rev. Yogi Gangar and Rev. Richard Stienstra. The meeting was chaired by Dr. Justin Cooper.

To the credit of both delegations and their leadership, what transpired at the first joint meeting convinced those present that they had accomplished as much of these objectives as was possible under the circumstances. After a conciliatory opening statement by the speakers for the Mt. Hamilton CRC delegation, the Hamilton Independent CRC delegation, rather than proceeding with its prepared presentation, requested time to consider its response and to formulate an alternate statement. What followed were honest but respectful communications back and forth as one delegation went off to confer and then brought a response to the other, while the waiting delegation was led in prayer for its counterpart.

As the evening progressed, by God's grace, there was a shared

sense that one meeting would be enough. Each delegation had stated what was important in its view. But the emphasis was less on going over each side's position and more on acknowledging the brokenness and pain caused, the sinfulness involved in this protracted dispute, and the need to come to resolution and move on.

In this spirit, at the end of the evening there was agreement on the part of both delegations that the purpose of the meetings had been fulfilled as well as could be expected and that it would not be fruitful to have further meetings and presentations.

Suddenly, it was quiet, and it was over! In an unexpected but God-glorifying manner, resolution was accomplished. Such an outcome is an answer to prayer and will hopefully serve as a basis for further healing among acquaintances and families of both congregations, allowing them to return to a single-minded focus on ministry.

### Joint meeting of the Mt. Hamilton CRC and Hamilton Independent CRC

September 9, 1996

With gratitude and praise to God we can finally announce that the long-standing disagreement between the Mt. Hamilton CRC and the Hamilton Inde-

pendent CRC has been resolved. After more than four years of tension and frustration, an agreement has been reached which culminated in a joint meeting of delegations from

## Kayayan helps start African Reformed Alliance

Bert Witvoet

PALOS HEIGHTS, Illinois — Following Aaron Kayayan's recent trip to several French-speaking countries in Africa and on his suggestion, the Alliance Reformee Africaine (African Reformed Alliance) has been established.

Kayayan is a former French-language minister of the Back to God Hour. It was this ministry that gave rise to the establishment of 250 local Reformed congregations in Zaire alone. Kayayan's ministry was reinforced by some 44 French books he has written on a

number of topics, ranging from theology to ethics and politics.

Members of the Alliance Reformee Africaine (ARA) are churches in Benin, Burundi, Cameroon, Ivory Coast, Togo and Zaire. Kayayan expects churches in four other French-speaking countries to join as well.

The ARA has adopted as its doctrinal basis the *Gallicana*, which is the very first Reformed confession of faith, written by John Calvin and modified by later churches.

Only French-African churches will be members of the ARA,

although non-French-speaking churches and organizations in Africa may be included through a special provision.

Kayayan points out that the ARA will have an African stamp on it. "It's time that Africans become really independent of Western churches," he says.

The aim of the ARA is to establish between member churches fellowship, mutual encouragement, exchange of information, promotion of a Reformed faith and worldview, and the development of a common strategy.

A correspondence course



Aaron Kayayan

called "Didaskalia" in subjects such as dogmatics, ethics, pastoral theology, Reformed philosophy, cults and religions will be taught.

A news exchange will be issued by Reformed Faith and Action from the home of Kayayan in Palos Heights.

Kayayan is of Armenian origin, though he was born in exile in Greece (following the Turkish genocide of Armenians in 1915). He also carries on a ministry in Armenia.

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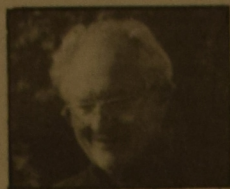
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## Church

## Chapter &amp; Verse



Wayne Brouwer  
★ Andrew Kuyvenhoven  
Laura Smit  
Al Wolters

## No borders

The countries of Western Europe are erasing their borders. Recently I walked and rode from the Netherlands to Germany and from Belgium to the Netherlands. It was difficult to discover where the one country ended and the other began.

This was the first time I had encountered this new situation. Others who were with me, and who had lived in Europe continuously, didn't bat an eye. They are already accustomed to a new order that slowly but steadily is pushing the proudly independent nations into an ever closer union. Once the citizens of these countries fought in defence of their borders. Now one can hardly find the old frontiers.

## Worshipping nationalism

North American evangelicals are extremely suspicious of this kind of unity. Uniting churches and the "United" Nations make them think of the Antichrist. They say the Antichrist is going to bring the whole world under one government; he will be a revived Roman emperor. The federation of European nations forms the groundwork for the kingdom of the Antichrist. Those nations are the 10 toes of Nebuchadnezzar's statue and the 10 horns of the beast of Revelation 13.

The way for the Antichrist is being prepared by the "destruction of nationalism and patriotism," says John Hagee. The Christian (political) Right in the U.S. wants out of the United Nations. Their preachers cling both to Christ and to nationalism. The greatest celebrations on evangelical American-made television take place on the fourth of July and on Christmas.

## We've belittled unity

Actually, unity is highly prized in the Scriptures. For Christians, the first thing we associate with "unity" should not be the Antichrist but the Holy Spirit. Unity is the wonderful gift to all nations, tribes and tongues through Jesus Christ. Pentecost is the feast of the new unity. A dozen groups of far-flung nations ("Parthians, Medes and Elamites...") Acts 2:9,10) hear in their own language the one Name that unites them all. "One Lord, one faith, one baptism; one God and Father of all who is over all and through all and in all" (Eph. 4:5). Throughout history all of us Christians have belittled this great unity and exaggerated the importance of our own little groups.

It is true that such Antichrists as Hitler and Stalin forged a party uniformity in which everyone either worshipped the beast or paid for it. And such a thing may happen again. But that has nothing to do with voluntary peace and unity which nations pursue for their own and each others' benefit. The nonsense we hear about the European Economic Union from the mouths of North American preachers is called "prophecy" but is, in fact, slander.

At the same time these fellow Christians give no warning against the idols of nationalism and patriotism. The unholy alliance of "my God and my country" destroys true religion and will cost human lives.

Today Bosnia is partitioned into three enclaves. The world hopes and the church prays that the recently (Sept.14) elected three-person presidency will be able to keep the peace in Bosnia. Bosnia represents the old, emotional, ethnic and patriotic blood-and-soil mentality. I prefer Vaals and Maastricht, where one wonders if he or she is in the Netherlands, Belgium or Germany.

Andrew Kuyvenhoven is a retired minister of the Christian Reformed Church who lives south of the Canadian border.

## United Bible Societies celebrate 50 years of translating, distributing Bibles

Alan Doerksen (with files from United Bible Societies)

MISSISSAUGA, Ont. — The United Bible Societies celebrated 50 years of bringing the Bible to unreached people at its latest international conference, the first in eight years and the first to be held in Canada.

The conference, held in Mississauga, Ont. in late September and early October, focused on keeping the Bible the world's bestseller, and charting a course for Bible translation, production and distribution into the 21st century. The Bible Societies plan some restructuring in areas such as the better use of technology and innovative fund-raising techniques.

One new method of fund-raising the Bible Societies have been using this year is Wheels Around the World (WATW), a series of bicycle marathons including a 4,400-km bike marathon from Vancouver to Mississauga. About 40 bicyclists from nine countries crossed the finish line in Mississauga Sept. 26 after a gruelling 31-day ride.

The purpose of the marathon was to raise awareness about Bible translation, production and distribution, and to raise funds for UBS's "New Reader" Scripture literacy programs around the world.

At the finish line in Mississauga, former professional hockey player Paul Henderson and Mayor Hazel McCallum welcomed the cyclists. Henderson,



Paul Henderson congratulates Canadian Wheels Around the World captain Morley Ramsay.

Bible as a member of the Toronto Maple Leafs in 1972 helped lead him to faith in Jesus Christ.

So far, sponsorships of cyclists in Canada and other countries have raised at least \$300,000 (US) for UBS.

Another highlight of the conference was the introduction of a new biographical book detailing the work of the United Bible Societies since they were first organized in 1946. *Taking the Word to the World: Fifty Years of the United Bible Society* was written by Edwin Robertson, a



Mohawk Chief Wallington Staats (left) receives the Gospel of John in Mohawk from Douglas Scott, chairman of the British and Foreign Bible Society.

well-known for scoring the winning goal of the 1972 Canada-Russia hockey series, congratulated the cyclists for their "tremendous accomplishment." He mentioned that receiving a

former BBC broadcaster and UBS official. Robertson, who is in his 80s, was at the conference and commented that the UBS' story and task are still unfinished: "There is a whole new

world out there waiting to be served by the Word of God."

In connection with the conference, a special service was held Sept. 29 at Canada's oldest Protestant church to commemorate the translation of the Gospel of John into Mohawk in 1804. At the service — which was held in Her Majesty's Chapel of the Mohawks, on the Six Nations reserve near Brantford, Ont. — representatives of UBS and the British and Foreign Bible Society (BFBS) presented an 1804 first edition copy of the Gospel of John in Mohawk to Mohawk Chief Wallington Staats.

The hand-sized, leather-bound book is one of only three copies in existence. The Gospel will be placed in Huron College in London, Ont., where it can be viewed and studied by students of theology and the Mohawk language. It was the first non-English Bible published by BFBS, which was a forerunner of the Canadian Bible Society. BFBS was founded in 1804, the same year the Mohawk Gospel of John was published. The oldest branch of the Canadian Bible Society, which is in Truro, Nova Scotia, was founded in 1810.

Although UBS is 50 years old, some of its member societies are much older. At present, there are 124 Bible societies and 11 more "emerging societies" (which plan to join UBS) worldwide.



## Feature

Agnes Kramer-Hamstra

ANCASTER, Ont. — From his standpoint in the middle of the Christian Reformed community, Sietze Buning wrote two books of poetry. In them he celebrates, exposes and challenges what he sees around him. He does it using the language and cadences of his folk. Poet Buning's eyes see through the glasses of love, as Jesus sees the rich young ruler "and loved him" (Mark 10:21).

The art exhibit *Never Done* (Oct. 4-17, Redeemer College, Ancaster, Ont.), brought Sietze Buning's work to mind. In *Never Done*, art student Andrea Vander Kooij stands in the middle of the tradition of "women's work." And the language she speaks to tell what she sees is the language of cross-stitch.

Vander Kooij's first cross-stitch project, when she was nine years old, was making coasters out of thick thread and a plastic grid, a Christmas gift for her mother. In her piece "When this you see, remember me..." Vander Kooij pays tribute to the generations of women using cross-stitch before her. In *Never Done* cross-stitch represents the history of all handiwork done by women.

## Anonymous work

*Never Done* seeks to honor the work that is part of the life and nurture of each household. The X of the cross-stitch gets at the nature of this work. The mending, cooking, clothes-washing, dishwashing, and the bathing of babies is largely anonymous; it goes unnoticed. The face of the woman on the label of Old Dutch cleanser is hidden, a powerful reminder of the anonymity of the work.

In honor of the important but drastically undervalued work of home-making, Vander Kooij has stitched part of an epic poem by Elizabeth Barrett Browning. Epic poetry, during Browning's time, was not the form for women poets to use: nothing about a woman's life could be described as epic, was the understanding. Browning, in "Aurora Leigh," suggests that the everyday occurrences of homemaking and childcare are what is epic.

## Clean and strong

Cleanliness is the theme of *Never Done*. Besides the pieces of embroidered quotations, there are eight pieces of cross-stitched labels. All the labels are familiar; all are used as



everyday cleaning agents: Crest toothpaste; ABC and All detergent; Javex and Clorox bleach; Amaze stain remover.

*Never Done* invites us to consider the powerful messages around women and cleanliness. "Flink" was a Dutch word used to honor and describe a woman's worth. "Kundig" was the accolade given when a woman engaged herself fully in the constant and

## Never Done: Questions in cross-stitch



*Redeemer  
student  
exhibits art  
commentary  
on women's work*

cleanliness were signs of a woman's capacity: *kundig, knap, flink*.

*Never Done* asks: When does the cleanliness and busyness become all-consuming? When do they become ends in themselves?

*Never Done* focuses on the constant tension in the life of any woman in

regarded as busy hands, if they belonged to a woman. For the woman who was made to serve through art-making, this is a cause of tremendous tension.

Scrub those collars and cuffs? Or think through that essay by Virginia Stem Owens? Separate the badly stained children's clothing and soak them? Or develop the idea for this painting? Wash the windows? Or go to the library to keep up with the writing in the journals?

Author Tilly Olson's first story begins with: As I stand here ironing.... And an early story by Alice Munro deals with a woman who rents a room in which to write, only to find the landlord cannot accept the fact the woman would want to rent a room for this purpose. "Woman's work" is never done.

## Parts of shame

*Never Done* evokes the issue of personal cleanliness as well. The simple daily rite of keeping one-

labor-intensive work of keeping husband and children and household clean. Busy hands and whom God has created a calling to make art. Hands that held books, hands that held paintbrushes were not



self clean has been blown up by our society to the point at which sweat on a woman is a no-no. *Horses sweat, men perspire, women glow*: this is the teaching that the mother in Lee Smith's story "Tongues of Fire" drills into her daughter. And the media takes the issue of woman's odor one step further. One ad justifies a deodorant for the vulva area by flatly stating: "A girl's worst odor isn't underneath her pretty little arms."

The handiwork of cross-stitch has been used to announce births and marriages; to chronicle the history of what was worn, and when; to list children's games; to record the alphabet. *Never Done* lists and chronicles the labels associated with cleanliness.

### Unmentionable labels

The cleaning labels are listed here. This exhibit explores cleanliness on a deeper level. A list of the parts of a woman's body which are associated with her ability to have children and with sexual pleasure are super-imposed on the familiar graphics of the cleaning labels.

Cross-stitched onto the graphic of the Crest toothpaste label is the word Breast. Instead of Clorox we find Clitoris. *Never Done* connects what is familiar as cleaning with what is unmentionable. Here, the traditional goodness of cleanliness is connected with what has traditionally been labelled as dirty, shameful. *Never Done* names the pudenda: the Latin medical term which literally means "parts of shame."

What is dirty?

*Never Done* invites us to consider the deeply rooted sense of shame and scandal by juxtaposing the

familiar labels of cleaning agents with the clinical names for body parts. Christian author Lee Smith explores this issue in "Tongues of Fire":

*Mama would die before she'd ever mention something like a hysterectomy. Mama referred to everything below the belt as "down there," an area she dealt with darkly, indirectly, and only when necessary. "Trixie Vopel is in the hospital for tests," she might say. "She's been having trouble down there. Down there was a foreign country, like Africa or Nicaragua.*

Such attitudes have created great tension for



women especially. Clean is familiar, like hard work, like never-idle hands: clean and common as cross-stitch. But a breast, a clitoris — they have pleasure in them. Isn't pleasure something you get by sweat, by working for it? Isn't any other pleasure suspect?

Do we dwell on the song, the creed that all creation, every capillary, every corner of it is made for God's pleasure, and enjoys that gracious pleasure

earned by hard work. There is the tension of parts of the body that have been considered shameful. Yet given by God as a gift of pleasure. There is the tension of pleasure built into our bodies, to be received and given as gifts, free, within the relationship of love that stays and is stayed. What is dirty? What is clean? When the mere mention of a woman's body parts causes intense shame, what is going on?

This issue is deeply rooted within the cultures of our world. In the consumerism of the West, women are shamed every

*Never Done* uses a simple language, cross-stitch, to ask very complicated questions about cleanliness. *Never Done* asks "What is dirty?" with slow, careful, stitch-by-stitch deliberation. It asks "What is shameful?" using soft cloth, a needle and thread. It asks "What is clean?" by putting Xes across a straight grid.

"Cross-stitch," says Vander Kooij, "was

regarded as the most powerful stitch in the early church. Its X was seen as a wall against Satan and demonic evil. Its X, turned, was the power of the cross of Jesus Christ."

*Never Done* invites the Body of Christ, the Bride (!) to ask questions in the light of the cross and resurrection of Jesus Christ. "Clean is the word with fear," writes poet Margaret Avison in "Psalm 19." Being clean has to do with a persevering trust and awe in the power of God to save. Entering the Kingdom, we ask questions, we confront the powers and principalities that alienate us from God and all that he has made good. The Bride's work is never done!

Agnes Kramer-Hamstra is a mother, wife, homemaker, writer and preacher whose work is never done. She lives in London, Ont.

time their bodies are used piecemeal to sell anything. And in the East, we are told that millions of women have their clitorises severed, even though the clitoris' primary function within a woman's body is to give sexual pleasure. In putting the symbol for bleach together with the organ for female pleasure, Vander Kooij uncovers an aching brokenness.

### Bridging words

Another problem *Never Done* highlights is the one of labels and clinical names: It is the problem of language. Our language falls short because there are no words to bridge between the silence of "down there" and the highly clinical language of anatomy. Poet Buning gets at this beautifully in his poem "Purpaleanie":

(See box below)

*...And you, Dad,  
suddenly agitated:  
"This uncivilized English  
language, with two words for the same thing,  
only one is good and the other bad! In Dutch  
lust means like wanting food when you're hungry!  
Sure, it's getting,  
it never lasts,  
and it's self-gratifying,  
but it's not sin to enjoy food when you're hungry!" ...  
"When you get married, Sietze,  
I hope it's for love,  
but I hope it's for lust too."*



## Feature

# A wounded healer goes home

**Henri J.M. Nouwen:**  
January 24, 1932-  
September 21, 1996

**Michael R. Geisterfer**

RICHMOND, Ont. — He was buried in a simple pine box. They made it in the L'Arche woodery during the week they waited for his body to be flown in from the Netherlands. The coffin was painted with colorful streams and flowers and a child-like depiction of Christ on the cross which would lie over Henri's heart when finally closed.

*If his life were a painting it would be a Van Gogh, as rich and intense and brilliant and passionate as any of the works now displayed over his coffin and around the church.*

For most of the weekend, though, the coffin was open. People were flying in from all over the world to say goodbye to the man that each of them had known and loved as a personal friend. They could have said goodbye from wherever they were, of course, because Henri was no longer in his body, but that would have been too hard.

"We are all so utterly human," Sue Mosteller, a close friend of Henri's said on the morning of his funeral, smiling through her own tears in the sanctuary of the church. "It is good to feel this suffering, this sadness, even as we rejoice for him." And so it was the entire weekend, a poignant mixture of joy and sorrow. There were tears that flowed like the gentle rain that seemed to accompany his body's passage from the tarmac of the plane to the small country cemetery where he was finally laid to rest.

## The furnace of pain

There were sunflowers and purple irises, a multitude of them that seemed to follow him wherever he went, an ironic case of life imitating art. It was not

that Henri loved these flowers as much as that he loved a fellow Dutchman's capacity to capture in his paintings the intense passionate life that flows through them. Whether sunflowers or irises or a starry night over Arles, France, Van Gogh's eyes seemed to see beyond the surface of the thing to the intense pulsating life underneath. If you knew Henri, you would know how much sense this makes.

If his life were a painting it would be a Van Gogh, as rich and intense and brilliant and passionate as any of the works now displayed over his coffin and around the church. "Henri was a man who suffered every day of his life," says Nathan Ball, director of L'Arche Daybreak in Richmond Hill, Ont. Ball knew Henri as well as any one did, and perhaps better than most, having forged a unique friendship through the furnace of Henri's intense pain and creativity. "He loved Vincent Van Gogh more than any other painter," Nathan says. Well, almost every other painter.

There was one other painting that captured his imagination, one done by another of his compatriots. The original is housed in a museum in St. Petersburg. In fact, Henri was on his way to see Rembrandt's *The Return of the Prodigal Son* when he died. He had arrived in Amsterdam for a 24-hour stopover before heading on to Russia with a Dutch television crew to tape a docu-commentary on Rembrandt's masterpiece. That was on Monday, September 16.

## Ready to go home

He got as far as his hotel room before the first heart attack occurred. His brother was called by the television producer. "We didn't even know he was in Holland," Laurent says, a perplexed smile on his face. That was quintessential Henri. No one ever really knew where he was, only that he was on some continent somewhere either writing or lecturing or having dinner with someone over a fine bottle of wine.

He didn't die right away. He waited long enough for his

family to join him and for Nathan Ball to fly in from Toronto. "I don't think I am going to die," he told Nathan, "but if I do, I want you to tell everyone that I am grateful." Then interestingly, he began erasing his agenda, cancelling engagements he had made to the end of the year.

"He was very peaceful," says Nathan. "like he was ready to go home."

Going home was something Henri talked about increasingly as he got older. At a workshop on creating home-like environments aimed at L'Arche "Heads of House," Henri told them to do their best but to always remember that this will never be their true home. At best, he said, it is "your home on the way home."

## Citizen of the world

No one would know this better than Henri himself. Born in Nijkerk, the Netherlands, in 1932, his life was from an early age characterized by an intense search to find a place to call his own, and by a corresponding incorrigible wanderlust. He went from the Menninger clinic to teaching positions at Notre Dame, Harvard and Yale, all the while wandering the world in search of a home. As his public stature increased, so did his private pain. "He was a nomad," says Paula Kilcoyne, another Daybreak intimate. He belonged to the world, and yet to a certain extent he belonged to no one.

"I would call him a 'citizen of the world,'" Ball says, and the irony of the term is not lost on him. It is the same given to individuals who had been abandoned in institutions because of their developmental handicap, the ones with no family, no friends, no one to call their own.

Henri did, of course, have a loving family. He came from a cultured background, steeped in literature and classical music. He also probably had more friends than he could count. With 30 books to his credit and an international reputation virtually unparalleled by any other contemporary spiritual writer, there are likely few in the Christian world who would not want to be his friend. And this was perhaps the source of his greatest suffering. For who would love him if he were stripped of all these things? Who would accept him precisely as he was?

## From searching to sharing

It was this question perhaps more than any other that propelled him towards L'Arche Daybreak, the place out on the highway north of Richmond Hill that was to come as close to being a home for him that he would find in his adult life. It was the place where he met Adam, a profoundly handicapped man who spoke no words, read no books, listened to no engaging lectures and likely cared not a wit if Henri were a lowly assistant or a famous writer.

the diaper on the broken body of a handicapped person, Henri loved being with those he encountered on his journey.

Wherever he went he sought to bring people together. "I want to show them how to go home," he once told an interviewer. For him that meant teaching them the wisdom of relationship, of being in harmony with oneself, one's neighbor, the environment and the world.

## Sleep well

He touched so many lives and in such a myriad of ways that the sadness at his interment was



Henri Nouwen: Wherever he went he sought to bring people together.

A powerful shift occurred in Henri during the last decade of his life, one marked less by the intense searching of his earlier years and more by a concerted effort to share what he had learned with others. It was a shift that culminated in his final journey to see the original Rembrandt painting in St. Petersburg of a father's boundless and undying compassion. He never made it to see that painting, but perhaps he didn't have to. For many people around the world he had become that father.

He loved humanity in all its beauty and all of its misery, and he shared himself with it. Whether it was sitting at the bedside of persons in hospices living and dying with the AIDS virus, fighting for the rights of women in society and the church, supporting the environmental movement, the peace movement, prisoners of conscience, the arts, ecumenism, or whether it was silently changing

palpable. You could see it in the tears that flowed down the cheeks of those gathered at his final resting place, a small country cemetery on the outskirts of Richmond Hill. You could see it written in the anguish of their faces as the first clumps of earth hit the wooden coffin. And yet, even here there was a remarkable expression of unbridled joy and happiness.

It came from Henri's own niece, Laura, a beautiful young woman with Down Syndrome. When it was her turn, she grabbed the shovel and with a bright smile on her face sent a spade full of dirt flying down onto the coffin. "*Slaap lekker, Oom Henri,*" she cried. "*Toi ziens!*"

"Sleep well, Uncle Henri. We'll see you later."

Michael Geisterfer is a writer and social worker who has spent several years in L'Arche communities in France and Canada.



## News

# Tyndale publishes more accurate and updated version of the Living Bible

Alan Doerksen

ANCASTER, Ont. — Although The Living Bible has been a bestseller since it was first published 25 years ago, some have criticized it for using inaccurate language. Because of this, Tyndale House Publishers recently commissioned 90 biblical scholars to create a more accurate update of The Living Bible (TLB). In August, the project was completed and Tyndale released the New Living Translation (NLT).

Al Wolters, a professor of Bible and Greek at Redeemer College in Ancaster, Ont., and a regular columnist for CC, was one of the scholars involved with creating the new translation. He worked with two other scholars on revising the book of Job.

The Living Bible has been criticized because its author, Kenneth Taylor, didn't know the biblical languages of Hebrew and Greek, says Wolters. It was a paraphrase, not a translation. But the NLT is "actually a translation," Wolters says, because the biblical scholars working on it were able to check the text in the original languages. "I went through the entire book of Job several times in Hebrew," says Wolters.

Taylor was also involved in the revision process. "He followed it every step of the way. He was very much in favor," Wolters says. Taylor is now in his late 80s or early 90s.

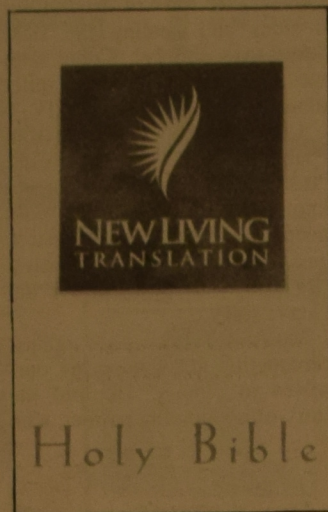
## Readable version

The NLT's language has been changed substantially from the original Living Bible, says Wolters. Archaic words have been replaced and the new version has more "user-friendliness."

"The chief virtue is the readability. This translation likes to use pithy, colloquial expressions" and is not "highfalutin." The NLT is especially useful for new Christians and new immigrants, Wolters notes.

Wolters suggests the New International Version (NIV) or New Revised Standard Version (NRSV) might be better to use with Bible studies than the NLT. The NLT contains some textual notes but is not a study Bible, he explains.

So far, the NLT is selling well and is available "pretty well everywhere," says Wolters. "Initial sales are good, but then they



always are when a new Bible comes out."

There are subtle differences between the Book of Job in TLB

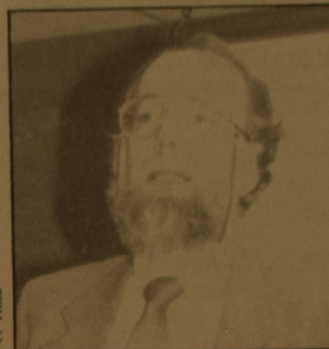
and in the NLT which can be seen when comparing passages.

Job 1:22 in TLB reads: "In all of this, Job did not sin or revile God."

The same verse in the NLT reads: "In all of this, Job did not sin by blaming God."

## Emotive language

In the introduction to the NLT, the version's Bible translation committee describes it as a "thought-for-thought translation" rather than a word-for-word one. Its goal is to be reliable and very readable. The committee recommends it as a good Bible to be read aloud because "its living language is not only easy to understand, but it also has an emotive quality that will make an impact on the listener." The language used is



Al Wolters

"generally at the reading level of a junior high school student. We have avoided using language that is likely to become quickly dated or that reflects a narrow subdialect of English."

To help make the NLT easier to understand, the publishers

have converted weights and measures, currency values and time references into modern equivalents.

The NLT also uses more gender-inclusive language than TLB and other earlier versions of the Bible. Where passages apply to human beings in general, gender-neutral language is used. For instance, Proverbs 22:6 in the King James Version reads: "Train up a child in the way he should go: and when he is old, he will not depart from it." In the NLT, this verse reads: "Teach your children to choose the right path, and when they are older, they will remain upon it."

The NLT has been published in eight different formats, including the New Believer's Bible, the One Year Bible and the Bible on Cassette.

## Scholars mildly critical of New Living Translation

Alan Doerksen

GRAND RAPIDS, Mich. — Two American biblical scholars find the New Living Translation of the Bible (NLT), which was recently published by Tyndale, somewhat inaccurate.

John Bolt, professor of systematic theology at Calvin Seminary in Grand Rapids, Mich., says that he is not very inclined to use the NLT or the original Living Bible (TLB). He finds the original Living Bible "a little too colloquial and casual."

But, he says, "the new Living Bible seems a significant improvement over the old." For instance, the language of the NLT is more formal than TLB in some passages.

One passage that Bolt found "really problematic" in the original Living Bible is 1 Corinthians 7:14. It reads: "For perhaps the husband who isn't a Christian may become a Christian with the help of his Christian wife. And the wife who isn't a Christian may become a Christian with the help of her Christian husband. Otherwise, if the family separates, the children might never come to know the Lord; whereas a united family may, in God's plan, result in the children's salvation."

Bolt prefers the NLT version of this verse, which he says is worded more clearly. It reads: "For the Christian wife brings holiness to her marriage, and the



John Bolt

Christian husband brings holiness to his marriage. Otherwise, your children would not have a godly influence, but now they are set apart for him."

## Prefers NIV and RSV

Although the publishers of the NLT claim it is a good Bible to be read aloud, Bolt comments, "I wouldn't use it for that," and adds that the NIV is much better for reading aloud.

But, says Bolt, the NLT would be a good version for new immigrants with a limited knowledge of English, or for people unfamiliar with the Bible.

Bolt sees a problem with having many English versions of the Bible because this leads to Christians not having a common text to share. In the past, Christians would memorize the

Lord's Prayer and Psalm 23 in the King James Version and would be able to recite it together. But this is not possible if, for example, Christians memorize these passages from different versions of the Bible. "You end up fragmenting the literacy base of the church," says Bolt. For his own use, Bolt prefers the NIV Study Bible and the original RSV.

## Moving towards translation

John Stek, a retired Calvin Seminary professor who has worked on developing the New International Version of the Bible, gives qualified support to the NLT. Stek describes the NLT as "a revision of The Living Bible, and not a translation," but he adds that "it certainly is moving more toward a translation." But when comparing John chapter 10 in TLB and the NLT, Stek says, "the original is more of a translation and the new one is more a paraphrase."

Another passage, in Job chapter 1, refers to Job's children having celebrations on their birthdays, in both versions of the Living Bible. But the original Hebrew does not mention on which days Job's children had their celebrations. That chapter later speaks of Job's children dying during their celebrations. In the NLT, says Stek, "the language does not tie

these things together the way the original Hebrew does."

Stek knows many of the scholars who worked on the revision of TLB. But, he says, "the end product suggests that the final editorial committee was not broad enough to keep the translation consistent."

## Useful for comparing

Stek worked on the original translation of the NIV in 1965, and has continued to work with it since then. Currently, he is chairperson of the NIV committee. Not surprisingly, he prefers the NIV to the NLT, and recommends the NIV, the RSV and NRSV for Bible study purposes.

However, Stek suggests that the NLT could be used "alongside other versions for study purposes. It will often trigger people to notice something they didn't notice before."

Commenting on the claims of NLT's translation committee that it has the same impact on modern readers as the original did on its readers, Stek says, "every translation tries to do that."

Stek also criticizes the NLT for not setting off poetry (such as the Psalms) differently from the rest of the text.

The NLT could be appropriate to read aloud in a church setting, but Stek says, "whoever might do that ought to check it very carefully."



# When I relax, I feel guilty

Phil de Haan

GRAND RAPIDS, Mich. — Glenn VanAndel, a Calvin College professor of recreation and leisure, has made the study of leisure, particularly a Christian approach to leisure, his work.

"It's easy to get caught up in work," he says. "So many of us have learned not to relax while there's still work to be done." One factor which VanAndel says influences many in North American society is that our sense of self-worth is tied into our ability to produce something that's worthwhile.

In a recent 45-minute presentation at Calvin called "When I Feel Guilty" VanAndel quoted

liberally from a variety of sources, including the Bible, various psychologists, and people such as Gertrude Stein, Ben Franklin, C.S. Lewis, Martin Luther and Harry Chapin.

"We live in a culture that values work and makes time into a commodity," said VanAndel. "But 'time is money' is not found in the Bible; it's Ben Franklin." He noted too the culture of consumption that surrounds us. Advertisements exist to eat at our spirit of contentment. "We work harder and longer hours to support these lifestyles. We don't have nice things: nice things have us."

But such approaches, Van-

Andel said, undermine us, especially as spiritual beings in relationship to God. He noted one of the themes of C.S. Lewis' *Screwtape Letters*: "If Satan can make you sin, he'll make you busy." VanAndel added, "I have a harder time understanding the concept of grace than I do that of good works."

## Solitude absolutely necessary

VanAndel quoted Henri Nouwen who said we need to create inner and outer space for God. "That, however," said VanAndel, "requires solitude. Without solitude it is virtually impossible to live a spiritual life."

He recalled the story in Mark 6 in which Jesus sends out the disciples to work. When they return, after days of driving out demons and healing the sick, Jesus says simply, "Come with me by yourselves to a quiet place and get some rest" (NIV).

Later VanAndel quoted from Psalm 46:10. "There," he said, "it says, 'Be active and busy and know that I am God.'" As people chuckled at the revision, he smiled and said, "No it says, 'Be still and know that I am God.'" (NIV).

VanAndel also warned against "competing and comparing ourselves to others." He told the story of his running partner, who

recently got new shoes. "I said to him, 'Boy, those are nice, where'd you get those?' And then I started thinking that my shoes are about a year old and maybe it was time for me to get new shoes. That's exactly the cycle we get caught up in."

## Escaping bondage

"We need to focus on what we have, not on what we don't have. We need to free ourselves from the bondage of things and support each other in that effort. We need gratitude, not greed. Martin Luther once said we need three conversions: mind, heart and purse. Those words still are significant today."

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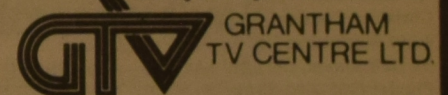
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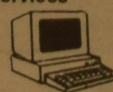
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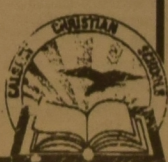
## Classifieds

Classified Rates	Thank You	Birthdays	Birthdays	Anniversaries
<p>(Revised February 1, 1995)</p> <p>Births ..... \$25.00</p> <p>Marriages &amp; Engagements \$40.00</p> <p>Anniversaries ..... \$45.00</p> <p>2-column anniversaries . \$90.00</p> <p>Obituaries ..... \$45.00</p> <p>Notes of thanks ..... \$35.00</p> <p>Birthdays ..... \$40.00</p> <p>All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge.</p> <p><b>Note:</b> All rates shown above are GST inclusive</p> <p><b>ATTENTION!</b></p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p><b>NEWLYWEDS &amp; NEW PARENTS</b></p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p><b>Christian Courier</b> 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p><b>ADRIAANSE:</b></p> <p>"Remember the Lord in everything you do and He will show you the right way" (Prov.3:5).</p> <p>We like to thank our children, grandchildren, relatives and friends for an unforgettable day on our wedding anniversary by means of cards, flowers and well wishes.</p> <p>Zwier and Anne Adriaanse.</p> <p><b>OLDENGARM:</b></p> <p>Jenny and Martin Oldengarm wish to thank everyone who joined them on Oct. 4, 1996, to celebrate their 30th wedding anniversary. In addition to the numerous cards and calls, we were especially pleased with the generosity of our friends who collectively donated well over \$1,400 in our honor to the Canadian Foodgrains Bank! (The federal government matches these funds fourfold.) As well, people brought lots of food for the local foodbanks. Truly a day to remember and to give thanks to our heavenly Father.</p> <p><b>SLOTMAN:</b></p> <p>We were overwhelmed by the love and support that you showed to us during the loss of our dear son-in-law, Gerrit Hendrik Grootens on Aug. 5, 1996.</p> <p>Thank you for the many cards, phone calls, visits and all the many prayers that lifted us up before the Lord and carried us through those difficult days.</p> <p>We praise and thank God for the caring community of which we may be a part of.</p> <p>Fred and Margaret Slotman and family.</p>	<p><b>HUININK:</b></p>  <p><i>Congratulations to Jozina Huinink (van Rooyen) on the occasion of her 80th birthday!</i></p> <p>Zevenhuizen ..... Burlington Z.H. .... Ont. 1916 ..... October 29 ..... 1996</p> <p>With great pleasure and thanks to the Lord, we look forward to celebrating our mother's 80th birthday.</p> <p><b>JOZINA HUININK (VAN ROOYEN)</b></p> <p>We, her children, grandchildren and great-grandchildren wish her God's blessings and care in the future just as she testifies He has done in the past.</p> <p>"Guide me in your ways, O Lord, teach me your paths; for you are my God and my Savior, and my hope is in you all day long" (Ps.25:5).</p> <p>Eef Baartse/Huinink (Henk) — Burlington</p> <p>Joyce &amp; Rob, Gerald &amp; Lisa, Henrietta &amp; John, Bernie, Ron &amp; Wynne-ann</p> <p>Leny &amp; Bill Doppenberg — Grimsby</p> <p>Theresa &amp; Fred, Judy &amp; Pete, John &amp; Anita, Geoff &amp; Rita</p> <p>Bill &amp; Miep Huinink — Burlington</p> <p>Mike &amp; Teresa, Dan &amp; Irene, Shawn</p> <p>Gerry &amp; Minnie Huinink — Woodstock</p> <p>Renee, Gerry, Joanne, Nathan</p> <p>Alex &amp; Bernice Huinink — Embro</p> <p>Kevin, Julie &amp; Randal, Danielle, Rachel, Daryl, Valerie</p> <p>Leida &amp; Gerald Dykstra — Hamilton</p> <p>Garrett, Jozina, Alexander, Ramona</p> <p>and 17 great-grandchildren.</p> <p>There will be an open house at Maranatha Homes, 215-3260 New St., Burlington, ON L7R 3J2, on Tuesday, Oct. 29, 1996, from 2-4 p.m.</p> <p>All friends and relatives are welcome. Best wishes only.</p>	<p><b>TE BRAKE:</b></p> <p>Aalten ..... Brampton 1906 ..... October 29 ..... 1996</p> <p>With joy and thanksgiving, we look forward, D.V., to celebrating the 90th birthday of our father, Opa and great-Opa</p> <p><b>GERRIT JAN TE BRAKE</b></p> <p>With love and gratitude from:</p> <p>Hank &amp; Alice TeBrake — Burlington, Ont.</p> <p>Bill &amp; Alice TeBrake — Burlington, Ont.</p> <p>Hans († 1992) &amp; Joanne TeBrake — Calgary, Alta.</p> <p>Ena &amp; Len Hordyk — Burlington, Ont.</p> <p>Alice &amp; Hans VanderStoep — Burlington, Ont.</p> <p>Jim &amp; Joyce TeBrake — Wainfleet, Ont.</p> <p>John &amp; Heidi TeBrake — Fonthill, Ont.</p> <p>Geesje &amp; Bart VanZandwijk — Dunnville, Ont.</p> <p>and 30 grandchildren and 38 great-grandchildren.</p> <p>We are planning an open house for Dad/Opa at Holland Chr. Homes, Trinity Tower, on Saturday, Nov. 2, 1996, from 10-11:30 a.m., and take pleasure in inviting his friends and family.</p> <p>He may be reached at Holland Chr. Homes, Trinity Tower #517, 7900 McLaughlin Rd., Brampton, ON L6Y 5A7; (905) 453-9549.</p>	<p>Bedum, Gr. ..... Burlington, Ont. 1946 ..... October 30 1996</p> <p>With joy and thanksgiving to the Lord we celebrate the 50th wedding anniversary of our parents and grandparents</p> <p><b>JACOB and ANJE KERKHOFF (nee OOSTERHOFF)</b></p> <p>May the Lord continue to bless their lives together in the years to come. Love and best wishes from all your children and grandchildren.</p> <p>There will be an open house, D.V., on Saturday, Nov. 2, 1996, from 2-4 p.m., in the Trinity Chr. School, 650 Walker's Line, Burlington, Ont. Best wishes only, please.</p> <p>Home address: 244 Euston Rd., Burlington, ON L7L 4V9</p> <p>1951 ..... 1996</p> <p><b>45th ANNIVERSARY</b></p> <p>"Give thanks to the Lord, for He is good; His love endures forever" (Ps.118:1).</p> <p>With thankfulness to God, we announce the 45th wedding anniversary of our parents and grandparents</p> <p><b>DIRK and DIEN VAN KAMPEN (nee LINKER)</b></p> <p>on Oct. 29, 1996.</p> <p>We wish you the Lord's blessing.</p> <p>Janet &amp; John Schinkel</p> <p>Christopher, Jennifer, Elizabeth, Amanda</p> <p>John &amp; Jacqui Van Kampen</p> <p>Jessica, Jason, Jeremy</p> <p>Anita &amp; Dean Hinchcliffe</p> <p>Derek, Lindsay</p> <p>Home address: 100 Champlain Cres., London, ON N5V 1H1</p>
	<p><b>Personal</b></p> <p><b>TORONTO AREA</b></p> <p><b>Independent lady (widow) desires to meet gentleman</b> 60-65 years. I am still working but ready to retire and spend our golden years together. Please send letters to File #2654, c/o <i>Christian Courier</i>, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>		<p><b>Anniversaries</b></p> <p>1956 ..... November 9 ..... 1996</p> <p>With joy and thanksgiving to God, we hope to celebrate the 40th wedding anniversary of our parents and grandparents</p> <p><b>DICK and ANNIE BROEKEMA (HARTHOLT)</b></p> <p>Thank you Mom and Dad, Oma and Opa, for your love and support. May the Lord bless you with many more years together in health and happiness.</p> <p>With love from your children and grandchildren:</p> <p>Jim &amp; Anita Broekema — Kemptville, Ont.</p> <p>Derek, Joshua, Megan</p> <p>Albert &amp; Brenda Broekema — Brampton, Ont.</p> <p>Ryan, Michael</p> <p>Renee Broekema &amp; Michael Power — Brampton, Ont.</p> <p>Home address: 81 Dennison Ave., Brampton, ON L6X 1E9</p>	<p><b>Real Estate</b></p> <p><b>WEST LINCOLN R.R.2, CANFIELD</b></p> <p><b>300 ACRES, 55-COW TIE STALL BARN.</b> Full line of equipment. Cows and quota included. Four-bedroom home.</p> <p>Call Klaas Van Donkersgoed 1-800-868-3364 Sales Rep. Culligan Real Estate Ltd.</p>
	<p><b>Employment Wanted</b></p> <p>27-year-old student (taking year off) is looking for work in either Hamilton or Niagara. Prefers a stationary job because of a back condition. Has MA and writing and customer service experience. Outgoing, friendly and reliable. If you know of anything, please call Dirk at (905) 945-5335.</p>	<p><b>Look for our CALENDAR of EVENTS on page 19...</b></p>	<p><b>Personal</b></p> <p><b>ONE TO ANOTHER</b></p> <p>Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5.</p> <p>Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p>	<p><b>For Rent</b></p> <p><b>APARTMENTS:</b> Redeemer College has 2- and 4-bedroom, furnished apartments available. Can be rented daily, weekly or monthly at reasonable rates. No lease required. Please call (905) 648-2131, ext. 260 or 290.</p>

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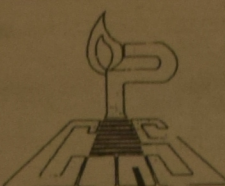
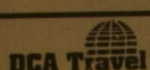




## Classifieds

For Rent	Personal	Personal	Job Opportunities
<p><b>VINELAND, Ont.: Apartment for rent.</b> Spacious one bedroom, fully self-contained main floor in a quiet neighborhood. Monthly rent includes utilities. Call (905) 562-4908.</p> <p><b>For Rent: Mobile home close to Bradenton, Fl.</b> Available Dec. 7-Jan. 11 and Feb. 15-March 22. Call (905) 459-3913. After Oct. 15 please call (941) 722-9137.</p>	<p><b>MICHELSSEN.</b> Gerald Victor and Kevin Henry, born May 27, 1965 in Caracas and March 5, 1968 in Buenos Aires respectively.</p> <p><b>MOLENBERG.</b> Pieter, born June 16, 1934, emigrated to Toronto, Canada April 4, 1958.</p> <p><b>van OOSTEROM.</b> Jacob Klaas, born January 13, 1969 in Leiden.</p> <p><b>RAMSAHAI.</b> Tjanderwatie, born February 7, 1959 in Paramaribo.</p> <p><b>ROMSICS.</b> Ferenc, born July 8, 1955 in Szeged, Hungary.</p>	<p><b>STEVENS.</b> Pierre H.J., born January 28, 1948.</p> <p><b>VERBEKE.</b> Jaap, born August 6, 1955 in Breda.</p> <p><b>VIS.</b> Wilma G., born January 6, 1955.</p> <p><b>VISSCHER.</b> Marie Madeleine, born November 3, 1963 in Ermelo.</p> <p>CONSULATE GENERAL OF THE NETHERLANDS 1 DUNDAS STREET W., SUITE 2106 TORONTO, ONTARIO M5G 1Z3 TEL. (416) 598-2520</p>	<h2>SEEKING A PASTOR</h2> <p><b>Horizon Community Church</b>, a new CRC ministry of 100 families, is seeking a pastor. The church is located in the thriving suburban community of Highlands Ranch, a part of the <b>Denver Metropolitan area</b>. Key to the church's program is Bible-based dynamic preaching, enthusiastic worship, and sharing of the gospel in active outreach to a suburban community. Essential to the church's development is continued facilitation of the merging of two congregations and leadership for staff ministry. Please send inquiries and/or resumes to the <b>Search Committee, Horizon Community Church, 7140 S. Colorado Blvd., Littleton, CO 80122.</b></p>
<p><b>Personal</b></p> <p>AUGUST 1996</p> <p>THE FOLLOWING INDIVIDUALS ARE REQUESTED TO CONTACT THE CONSULATE GENERAL OF THE NETHERLANDS:</p> <p>=====</p> <p><b>ALI ABDIRAHMAN.</b> Rashida, born June 1, 1957.</p> <p><b>BANDA.</b> Hendrikus L.W., born January 11, 1974</p> <p><b>GROENEN.</b> Jannetje, born August 1, 1924 in Nijmegen, emigrated to Canada (possibly Nova Scotia) September 13, 1947.</p> <p><b>HAMERS-OPHELDERS.</b> Mrs. H.T.J., born January 20, 1946 in Nieuwstadt.</p> <p><b>KAULBACH.</b> Jeffrey Nathan Dean, born February 24, 1976 in Quesnel.</p> <p><b>KHO.</b> Sie Oey, born August 23, 1958 in Menado, Indonesia, last known address: 6 Blueberry Drive, Hamilton, Ontario.</p> <p><b>KLOK.</b> Jan Jacob, born October 12, 1967 in Lopik.</p> <p><b>KRAAN.</b> Willem, born December 16, 1958 in Mijdrecht.</p> <p><b>KRIJNEN.</b> Pamela Maria Wilhelmina, born May 26, 1964 in Bussum.</p> <p><b>LABAN.</b> Ijsbrand, born February 6, 1935 in Rotterdam.</p> <p><b>LIEM-van der PLUJIM.</b> Mrs. M.L., born August 23, 1958, last known address in the Netherlands: Concorsostraat 62, Hoofddorp, emigrated to Canada December 29, 1994.</p> <p><b>LUBBERTS.</b> Nicoletta A., born January 21, 1954 in Singapore.</p> <p><b>MAX-RAPPARD.</b> Mrs. Hedwig Genevieve, born March 16, 1914 in Germany, emigrated to Canada November 29, 1991.</p> <p><b>MEES.</b> Philip Afdriaan Jacob, born May 9, 1964</p> <p><b>MEUWISSEN-EUSSEN.</b> Mrs. W.M.A., born December 6, 1947, last known address in the Netherlands: M. da Costalaan 28, Nieuwegein.</p>	<h3>ATTENTION: ALL SUBSCRIBERS!</h3> <p><i>Don't forget to inform us when you move.</i></p> <p>It is becoming increasingly important that you fax/phone/write us whenever you plan to move or have moved to another address. <b>Canada Post charges us a fine for any returns.</b></p> <p>Canada Post will not forward to another address any publication mail <b>even if you have made an agreement with your post office requesting that all your mail be forwarded.</b> Such mail is returned to us and we get charged for it.</p> <p>The fines are a real nuisance and can be substantial. So we need your help to avoid them. We kindly ask for your co-operation in promptly notifying us. And please take a minute to check the label on your CC copy to see if your current address is correctly shown. If not, please inform us. <b>Thank you for your continuing support!</b></p> <p><b>Circulation Manager Christian Courier.</b></p>	<h3>SECONDARY PRINCIPAL</h3> <p>Calgary Christian School (CCS) is a well-established, inter-denominational school with 635 students in grades K-12. A <b>Secondary Principal</b> is required to direct and oversee the operations of the secondary campus with a staff of 20 and approximately 225 students in grades 8-12.</p> <p>The Principal must be able to articulate a sound vision of Christian education and be committed to working as a member of an administrative team.</p> <p>CCS seeks a principal with training and experience in Christian educational leadership and excellent communication and interpersonal skills. The successful candidate must be qualified for Alberta Teaching Certification.</p> <p><b>Application deadline is November 22, 1996.</b> Please send resume, a statement of your vision of Christian education and leadership, and references to:</p> <p>Mr. J. Lindemulder, Chairperson of the Board Calgary Christian School, 2839-49 Street S.W. Calgary, AB T3E 3X9 Phone: (403) 242-2896 Fax: (403) 242-6682</p> 	<h3>Bulkley Valley Chr. School, Smithers, B.C.</h3> <p>With our present principal retiring, we invite qualified people to apply for the position of</p> <h2>SECONDARY PRINCIPAL</h2> <p>starting the 1997/98 school year.</p> <p>Please send resumes and enquiries as soon as possible (deadline: December 20, 1996) to:</p> <p><b>Principal Search Committee</b> c/o Mr. Ed Adema Site 37, Comp. 8, R.R. #1 Smithers, BC V0J 2N0 Home phone: (604) 847-3080 Business phone: (604) 847-3981 Fax: (604) 847-4799</p>
		<h3>931026 Ontario Limited</h3> <p>— We are a new company with a patented environmental product in storm water management and pollution control suitable for municipalities and developers. Our team requires:</p> <h2>Sales and Marketing Representative(s)</h2> <p><b>Who is our preferred Candidate?</b> Candidates who: have progressive proven sales experience, have experience in development, civil engineering, sewer construction, are self starters, have marketing training, who are willing to travel and meet people, will be usually high on our list. We look at all resumes we receive.</p> <p><b>Who should be interested?</b> Do you have many of our preferred characteristics? Are you looking for a shorter term opportunity? Do you need a position with possibilities for flexible time? Are you looking for a challenging position from the ground floor up? If so contact us.</p> <p><b>Salary:</b> This is a commission position(s).</p> <p><b>Apply today!</b> Send a resume and contact details. We will review your resume and acknowledge receipt of the resume.</p> <p><b>931026 Ontario Limited</b> Acton, Ontario, Canada Fax: (519) 853-4795 Eml: jvegmnd@aztec-net.com Attention: President</p>	



## Classifieds

For Sale	Job Opportunities	Events
 <ul style="list-style-type: none"> <li>• <b>CONTENT</b> digital organs</li> <li>• <b>Pre-owned</b> pianos</li> <li>• Sheet music</li> <li>• CDs &amp; Tapes</li> </ul> <p><b>THE MUSIC GROUP</b></p> <p>Willem Van Suydam General Manager 5205 Harvester Rd., Unit 2, Burlington, ON L7L 6B5 1-800-376-7199</p> 	<p><b>PACIFIC CHRISTIAN SCHOOL VICTORIA, B.C.</b></p> <p><b>SEEKS AN ELEMENTARY PRINCIPAL</b></p>  <p>Pacific Christian School is a well-established, interdenominational Christian school with 700 students in grades K-12. The school draws its enrollment from 75 different churches representing 14 denominations in the Greater Victoria area.</p> <p>An elementary principal is required to direct and oversee the operations of an elementary school with a staff of 25 and an enrollment of 400 students in K-7.</p> <p>The principal must be a committed Christian, a team player, and be able to articulate a sound vision of Christian education. P.C.S. seeks a principal with a minimum of 4 years experience in Christian school leadership and one who qualifies for a B.C. College of Teachers Professional Certificate.</p> <p>Inquiries may be directed to: <b>Mr. Bill Bomhof, Board Chairman,</b> Victoria Christian Education Society Phone: (250) 727-7024 (residence) or (250) 385-1505 (work)</p> <p>Please send your resume, a statement of your vision of Christian education and supporting documents in care of: <b>Mr. John Messelink, Secondary Principal</b> 654 Agnes St., Victoria, BC V8Z 2E6 Phone: (250) 479-4532 or fax (250) 479-3511</p>	<p><b>Dominican Republic</b></p> <p>The Bible League presents <b>A MISSION TOUR</b> The Dominican Republic: January 20 - 27, 1997</p> <p>Cost: \$939.00 p.p., ex. Tor., Dbl. occ., Plus Dep. Tax — 50 Plus Discount</p> <p><b>VISIT</b> — with your Missionaries - Mission Projects <b>SEE</b> — Bible Distribution <b>ENJOY</b> — Christian Fellowship</p> <p>Second Week Stay Optional — Upon Request Personally escorted by Rev. John G. Klomps Executive Director, TBL</p> <p>For complete information and reservations, please call or write: The Bible League, P.O. Box 5037, Burlington, ON L7R 3Y8 Telephone: (905) 319-9500 or 1-800-363-WORD</p>
<p><b>Travel</b></p>	<p><b>Events</b></p>	<p>The London Region of Canadian Federation of Christian Reformed Women will host its</p> <p><b>FALL RALLY</b></p> <p>Thursday, October 31, 1996, at 9:50 a.m., D.V., Bethel Chr. Ref. Church 716 Classic Drive, London, Ont.</p> <p><b>Theme:</b> "From Generation to Generation"</p> <p><b>Speakers:</b> Rev. Gerrit Haagsma from London Bethel C.R.C. Mrs. Ida Kaastra Mutoigo, Hamilton</p> <p><b>Admission is \$2.00.</b> Bring your own lunch. Refreshments will be served. Members and non-members welcome.</p>
<p> <b>DCA Travel</b> </p> <p><b>Toronto 416-224-5211</b> Toll-Free (Canada wide) <b>1-800-667-2525</b> Fax 416-224-0842 Grimsby 905-945-3301 Burlington 905-522-8602 Emergency Service Available Business &amp; Vacation Travel</p>	<p>Welcome to the Second Annual <b>Arts &amp; Crafts Jubilee</b></p>  <p><b>Saturday, October 26, 1996</b> from 9 a.m. - 4 p.m.</p> <p><b>Jubilee Fellowship Church</b> 13 Wilholme Drive, St. Catharines, Ont. (near First Street and Third Avenue) (905) 687-3372</p> <p><b>Crafters wanted.</b> For further information call (905) 687-3372</p> <p><i>Parking free. Admission \$1.00</i> <i>Coffee, desserts and lunch available.</i></p>	<p><b>Elders' Conference</b></p> <p><b>Speaker:</b> Dr. James A. De Jong President of Calvin Seminary</p> <p><b>Topic: "Guardians of the Soul"</b></p> <p><b>Description:</b> Using case studies this seminar will analyze situations elders encounter regarding worship, divorce, education and formation of the faith, discipline, spiritual care, consistorial conflict, and supervision of the pastor. Principles will be developed to guide elders' work in these areas, and suggestions will be offered on how to be more informed and confident regarding it.</p> <p><b>Date:</b> November 9, 1996 <b>Time:</b> 1:30 p.m. <b>Place:</b> Aylmer Christian Reformed Church <b>Address:</b> 194 South St. W., Aylmer, Ont. <b>Contact:</b> Church Office (519) 773-3025</p> <p><i>A warm invitation is extended to all!</i></p>
<p><b>Miscellaneous</b></p>	<p><b>PAUL'S JOURNEYS</b></p> <p>Interested in following the footsteps of the Apostle Paul?</p> <p><b>TRAVEL TO GREECE &amp; TURKEY</b> with <b>Rev. &amp; Mrs. J. Visscher</b> see: Athens, Corinth, Thessalonika, Ephesus, Patmos, Crete, Philippi and Rhodes. Twelve day tour leaving <b>March 10 to March 22.</b> <b>Included:</b> Airfare, First Class Hotels, Meals, Bus Tours and four-day Cruise of the Greek Islands. Free stop-over in Amsterdam available. <b>From \$3199.</b> For more information call: <b>Grace at Visscher's Travel &amp; Cruise</b> 1-800-811-2388 or (604) 530-6771; fax (604) 530-8077 <b>Book now! Limited space.</b></p>	
<p><b>ATTENTION!</b> If you are considering sending us an ad via fax, please be sure to:</p> <ul style="list-style-type: none"> <li>• send printed or typed copy</li> <li>• include billing address</li> <li>• include contact person with phonenumber.</li> </ul> <p>Thank You.</p>		
<p><b>Church News</b></p> <p><b>Christian Reformed Church</b></p> <p><b>Calls extended:</b> — to First CRC, Chatham, Ont. Rev. Paul Stadt of Georgetown, Ont.</p>		



## Classifieds/Events

## Miscellaneous

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is assured.

## For Sale

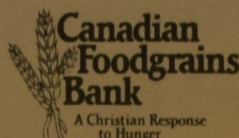
## Miscellaneous

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## Events

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Personally escorted by: Rev. John G. Klomps, Executive  
Director, TBL, and Rev. Jacob Quartel, Pastor Trinity Chr.  
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For complete information and reservations,  
please call or write:

**Rev. John G. Klomps, The Bible League, P.O. Box 5037,  
Burlington, ON L7R 3Y8. Phone: (905) 319-9500**

## Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

- Oct. 19** A day of training and encouragement for deacons and other caregivers at John Knox Chr. School, **Brampton**, Ont. (9 a.m.-4 p.m.). Theme: "A story to tell..." Over 30 workshops to choose from. Cost \$35. Contact your deacons for a registration form, or call Diaconal Ministries at (905) 646-4511 (#).
- Oct. 24** Annual "Volunteer Appreciation Day," Shalom Manor, **Grimshy**, Ont. Guest speaker: Mrs. Eldean Kamps. Registration/coffee from 9-9:30 a.m. Info.: (905) 945-9631.
- Oct. 25-31** Public lecture by Rev. M. Joostens on the theme "The Reformation Betrayed." **Oct. 25:** 8 p.m., Immanuel Lutheran Church, **Aldergrove**, B.C.; **Oct. 31:** 7:30 p.m., Lynden Protestant Ref. Church, **Lynden**, Wash. (#).
- Oct. 26** Giant bazaar at Trinity Chr. School, Walkers Lane, **Burlington**, Ont. Doors open at 10 a.m.; auction at 6 p.m. (#).
- Oct. 26** Back to God Hour rally with the OCMA directed by Leendert Kooij an-Organist Andre Knevel. Speaker: Rev. David Feddes on "Celebrate God." At 8 p.m., St. George's Anglican Church, Woolwich St., **Guelph**, Ont. Info.: (905) 679-2206.
- Oct. 26** Fall concert by the "Con Spirito Choir" (John Kaldewey-director) with Laurens Kaldewey at the organ. At 8 p.m., Chalmers United Church, **Woodstock**, Ont. Tickets/info.: (519) 0438.
- Oct. 26** Christian Rainbows Fellowship-sponsored special meeting, 10 a.m., **Ingersoll**, Ont. Speaker: Mr. W.J. MacPhee, publisher of *Schizophrenia Digest*. Pre-reg. required \$7.00. Info.: (905) 639-1075 or (519) 631-0307.
- Oct. 26** Conference jointly sponsored by the Chr. Labour Association of Canada and the Canadian Chr. Business Federation. From 9:15 a.m.-3 p.m. at the CLAC office, 5920 Atlantic Dr., **Mississauga**, Ont. The morning session will deal with the topic of "downsizing." Afternoon speaker: *ChristianWeek* editor, Harold Jantz. Info.: (905) 670-7383 (#).
- Oct. 26** Information meeting about "King's Terrace" (a Salem affiliate), 2 p.m., Second CRC, 444 Steeles Ave. W., **Brampton**, Ont. Info.: (905) 457-6715 (#).
- Oct. 26** Second annual "Arts & Crafts Jubilee," 9 a.m.-4 p.m., Jubilee Fellowship CRC, 13 Wilholme Dr., **St. Catharines**, Ont. Info.: (905) 687-3372.
- Oct. 27** Combined "Reformation Day" worship service, 6:45 p.m., Saunders Secondary School, 941 Viscount Rd., **London**, Ont. Speaker: Rev. John Klomps. Info.: (519) 269-9924.
- Oct. 27** Dutch worship service led by Rev. John D. Hellinga, 3 p.m., Chr. Ref. Church, **Aylmer**, Ont.
- Oct. 28-31** "Canadian Leadership Conference '96" for pastors, mission, parachurch leaders and staff. For info, call Evangelical Fellowship of Canada at (905) 479-5885 (#).
- Oct. 30-Nov. 2** "Free to Serve," celebrations will be held **Oct. 30:** Jubilee Auditorium, **Edmonton**, Alta., and **Nov. 2:** Redeemer College Auditorium, **Ancaster**, Ont. For details, see ad in C.C., Sept. 6/96 (#).
- Oct. 31** "Senior Citizens' Day" at Redeemer College, **Ancaster**, Ont. From 9:30 a.m. till 3 p.m. Speaker: Prof. Theo Plantinga. Registration fee (includes lunch): \$10. Info.: (905) 648-2131 (#).
- Oct. 31** Fall rally hosted by the London region of the Can. Fed. of C.R. Women. At 9:50 a.m., Bethel CRC, 716 Classic Dr., **London**, Ont. Theme: "From generation to generation." Speakers: Rev. Gerrit Haagsma and Mrs. Ida Kastra Mutoiga. Admission \$2, bring your own lunch. All welcome. (#).



## News

# Shalom Manor says goodbye to its first chaplain



PHOTOS COURTESY MAPLEHILL RETIREMENT COMMUNITY

Peter and Anne De Bruyne and their son Peter coming into the auditorium

## Stan de Jong

GRIMSBY, Ont. — The staff of Shalom Manor, a long-term care facility for the elderly, organized a memorable day for Pastor Peter and Mrs. Anne De Bruyne on Sept. 25, 1996, the day they celebrated 34 years of active ministry in the Christian Reformed Church.

Ordained in 1963, Pastor De Bruyne served congregations in Regina, Edmonton, Victoria, Brampton and Grimsby. In 1992 he assumed the full-time position of CRC chaplain at Shalom Manor, which is located next to Mountainview CRC, Grimsby.

The staff and residents of Shalom Manor roasted and toasted the De Bruynes. Peter ended up with two identical gifts, two easels, both obviously designed to encourage him to further develop his artistic talents.

## A joyous evening of celebration

A large number of people nearly filled Mountainview CRC later in the day. Family and friends, including many of De Bruyne's colleagues, were in for an entertaining evening. Master of ceremonies Melis Koomans, Shalom's administrator, had the crowd in stitches in the way he casually and humorously led the evening.

Organist Ernest Termorshuizen was in fine form leading the audience to praise God in song. Special music was provided by The Ambassadors, a Hamilton-based male chorus directed by Harold De Haan.

The De Bruyne children and

grandchildren presented "1 Peter — The Story Begins," various songs and slides that dealt with Peter and Anne's early beginnings. "2 Peter — The Story Continues" was humorously presented by three of Peter's colleagues — Rev. Siebert Van Houten (who read a letter from Rev. Carl D. Tuyl, who could not be present because of an emergency), Rev. Andrew Kuyvenhoven ("Peter is sort of a brother-in-law, we married sisters, you know"), and Rev. Peter Nicolai (he and Peter served together in Brampton, Ont.).

## Reverend hams

Rev. Harry Vander Windt composed a poem for the occasion and used it to bring greetings from both Classis Niagara and the Shalom Manor Chaplaincy Committee. The audience was spellbound: instead of just reading the poem, he sang it with a fine tenor voice.

A parade of other speakers followed. Rev. James Van Weelden, a former Mountainview pastor, caused much hilarity speaking on behalf of the "curling club" to which he, Peter and



Peter's grandson gives an easel to his Opa.

other retired pastors belong. He presented a garage-sale-bought ("I figured I didn't need to wrap it") *Scrabble* game, and revealed that De Bruyne's claim to fame as a curler largely depends on the skills of his team members.

The evening closed with the singing of "Like a River

Glorious," remarks and prayer led by Dr. Hilbert Vander Plaats (another curler), and a time of fellowship and refreshments.

Rev. George Van Arragon has now succeeded Rev. De Bruyne as Shalom Manor's chaplain.

# Comfortable and secure living on Maplehill

CC staff (based on a report by Lisa Boonstoppel-Pot)

CLINTON, Ont. — Maplehill Retirement Community offers "easy living" for seniors aged 55 years and older. The idea for a seniors' home originated in the 1980s when older members of the Clinton Christian Reformed Church had to move to Holland Christian Homes in Brampton, Ont., to find a retirement home where their faith is respected and nurtured.

The 19 units in the complex are sold as life leases, ranging from \$97,000 to \$127,000 (all but two of them have been sold). A monthly maintenance fee ranges from \$315 to \$408. Residents pay extra for utilities and contents insurance.

"We're like a whole family," is how Mien Klein-Hesselink puts it. She and her husband, Gerrit, have lived at Maplehill for two years.

Gerrit has more serious reasons for wanting to live there. Because of his heart condition, he is worried about what will happen to his wife should he die. "I'd rather have her here than sitting by herself in a house," he says.

Many of the other couples

living in the complex are not Christian Reformed, but are expected to respect the CRC character of communal events.

Maplehill does not yet offer nursing care although an office was built into the building for that purpose.



Maplehill Retirement Community

## News Digest

### Spirituality saves money

Alan Doerksen

OTTAWA — People with spiritual beliefs enjoy life more and live longer and healthier lives, according to a Harvard University psychologist. Dr. Richard Friedman, who studies the impact of behavioral changes on the economics of healthcare, says that people with spiritual beliefs cost the healthcare system one third less than others.

The beliefs of spiritual people give them comfort and help reduce their stress levels. So do prayer and meditation. Spiritual people are also less likely to engage in risky behavior like smoking or drinking too much alcohol. Every dollar spent on addressing patients' psychological and emotional needs and risky behavior reduces medical costs from \$3 to \$30.

Canada spends \$47 billion a year on healthcare, but almost nothing on research into the connection between spirituality and physical health. Some hospitals have departments of pastoral care, but most are laying off staff.

### Network links concerned believers

TORONTO — Christians interested in discussing and taking action on social justice, faith diversity and ethics now have a new channel of communication: the Faith and Justice Network (FJN).

FJN provides Internet subscribers with information databases, access to more than 1200 online conferences, and a place to put their own World Wide Web site. Subscribers can use the network to arrange private online meetings, create customized networks, promote events and interact with other faith-related and non-profit organizations in Canada and around the world.

FJN costs \$6 a month. Its address is: [http://community.web.net/faith\\_and\\_justice/](http://community.web.net/faith_and_justice/).

Some organizations that can be found on FJN are: the Anglican, United and Presbyterian churches, the Canadian Council of Churches, Project Ploughshares, and the Inter-Church Coalition for Refugees.